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People of Native Ancestry

A Resource Guide
for the Primary and Junior
Divisions

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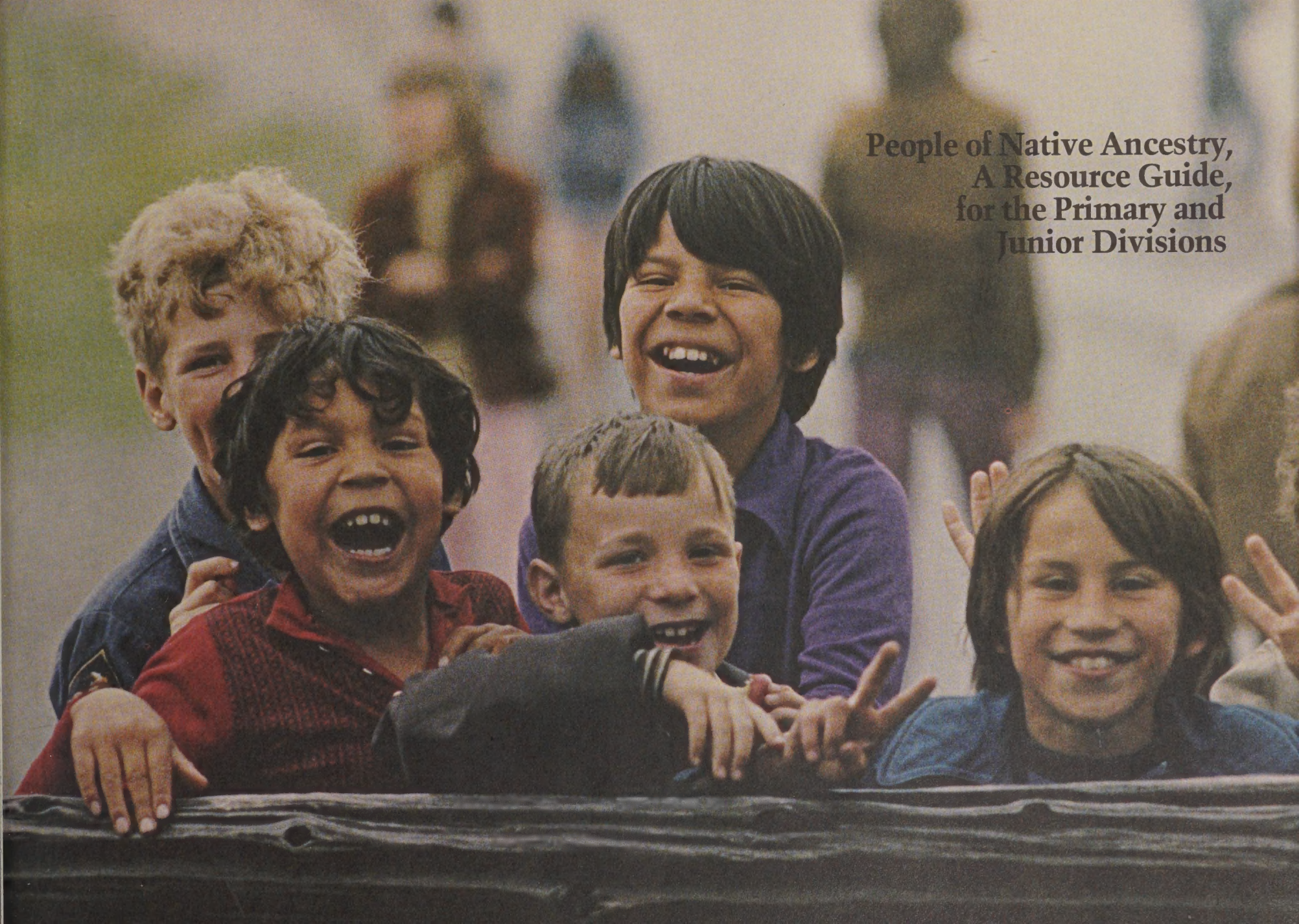


People of Native Ancestry, A Resource Guide, for the Primary and Junior Divisions

Confederation Lament

(A speech by Chief Dan George of the Burrard Indian Reserve at the Centennial Birthday Party in Empire Stadium, Vancouver)

How long have I known you, Oh Canada? A hundred years? Yes, and many many 'seelanum' more. And today, when you celebrate your hundred years, Oh Canada, I am sad for all the Indian people throughout the land.

For I have known you when your forests were mine; when they gave me my meat and my clothing. I have known you in your streams and rivers where your fish flashed and danced in the sun, where the waters said come, come and eat of my abundance. I have known you in the freedom of your winds. And my spirit, like the winds, once roamed your good lands.

But in the long hundred years since the white man came, I have seen my freedom disappear like the salmon going mysteriously out to sea. The white man's strange customs which I could not understand pressed down upon me until I could no longer breathe.

When I fought to protect my land and my home, I was called a savage. When I neither understood nor welcomed this way of life, I was called lazy. When I tried to rule my people, I was stripped of my authority.

My nation was ignored in your history textbooks — they were little more important in the history of Canada than the buffalo that ranged the plains. I was ridiculed in your plays and motion pictures, and when I drank your firewater I got drunk — very, very drunk. And I forgot.

Oh Canada, how can I celebrate with you this centenary, this hundred years? Shall I thank you for the reserves that are left to me of my beautiful forests? For the canned fish of my rivers? For the loss of my pride and authority, even among my own people? For the lack of my will to fight back? No! I must forget what's past and gone.

Oh God in Heaven! Give me back the courage of the olden chiefs. Let me wrestle with my surroundings. Let me again, as in the days of old, dominate my environment. Let me humbly accept this new culture and through it rise up and go on.

Oh God! Like the Thunderbird of old I shall rise again out of the sea; I shall grab the instruments of the white man's success — his education, his skills, and with these new tools I shall build my race into the proudest segment of your society. Before I follow the great chiefs who have gone before us, Oh Canada, I shall see these things come to pass.

I shall see our young braves and our chiefs sitting in the houses of law and government, ruling and being ruled by the knowledge and freedoms of our great land. So shall we shatter the barriers of our isolation. So shall the next hundred years be the greatest in the proud history of our tribes and nations.

Confederation Lament

(A speech by Chief Dan George translated into Mohawk)

Do-nà-heh shi-kon-yen-dè-rih O, Kanàda? Enṡka de-wen-nyah'-werh-ron ni-yah-de-yoh-se-ri-yà-keh, kenh? Dò-kens-keh, nok e-soh, seṅ-hah e-soh ni-yah'-de-yoh-se-ri-yà-keh. Nok-non'-wah, kenh' weh-nih-se-ràdeh. Nok non'-wah, kenh'-weh-nih-se-ràdeh, nen we-so-w-ah-den-nyo-denh ne i'-seh soh-w-a'-wenh 'ne de'-wen-nyà-werh-non ni-yah'-de-yoh-se-ri-yà-keh; O, Kanàda, Wakeh'-nih-kon-rahk'-senhs' ne ah-kwe'-kon n'on-kwe-hon'-weh on-wen-tsyah-kwè-konh.

Wah'hih', kon'yen-dè-rih nen-neh sarh ha kò wah' tse-rah i'-ah-kwa-wen' neh ji-ro do-hehts'-tonh; nen-wah' on'-kon oh'-wa-rah' nok-ò-nih ah-kwa-oyà-da-wih. Kon-yen-dè-rih ji-non'-weh' ni-kai-hon-hà-keh nok-ò-nih ji-non-weh T'kai-hon-ho-wà-nen. Ji-non-weh ne kenh'-jonh waaht-kon-ni-neh' ka rah wa-nyon nok waaht-kon-di-nonh'-yah-kweh ji-ka-ra-kwa de-yo-swaht-heh-neh ji-non' ne oh-ne-kah-tse-rah waah'-kon'-donh, "Ka'-se-neh, Ka'-se'neh, nok-de-se-wà-don-de-ne on-k'waht-so-koh-wagh'-tse-rah". Nok-ò-nih kon-yen-dè-rih ji-wah-da-de-wen ni-yò-seh ne sa-wè-rah' nok ji-ni-yoht a-kwe-ryà-neht wah-hon-ni-seh'-kenh'-ha de-yò-na-da-wen-ryeh' donh ne-sah-hon ji-yoh' neh.

Nok i'-non-keh' ne en-ska-de-wen-nya' we-ron' ni-yah'-de yoh'-se-ri-ya-konh kah'-nonh-de-rah'-dyenh nen' wa-hon'-ne-weh ne ra-dih'-na-ken'ren, wa-kaht-kah'-tonh ne a-kwah dah-de-wen-ni-yoh'tse-rah kah'tonh' donh yah-o-dih-non-wi'-reh'-teh ji-ni'-yoht ne ken'-jonh ka-tonh-donh ka-nya-da-ra-keh' ko wah'neh-wah-hon'-nih o'-yah'jih' nih-ho-di-rih-ho-denh ne ra-dih' na-ken' ren, yah'-de-wa-keh' ni-konh-ra-yen-dà-ohn, wah'-do-wah-keh-ni-konrh ha raht, eh'-ni-yohk-steh, yah'-de-waà-donhs a'ka don' ryeth.

Neh' wah'-ka-de-ri'-yoh a-ke-yah'-da-nonhs'daht a-kwen-wen'-jah nok'-òni jih-ki'-de-ron, wah'-on-ki-nà donh yehk' ki-ken-ron' nik. Ji-na'-he yah'-de-wa-keh-ni-konh'-ra-yen-da' onh ne-tens a-kye'-nah ken-i'-ken ji ni-ho di ri ho ten, wa'-on-ke-na' donh- "ken dohr'hah". Nen'-wah-kah-de'-nyen'-denh a'-ke-yah-sha'-ri-neh a'-kon-kwe'-dah, wah'-on-keh'-kwah' ah-kyah-da-kweh-ni-yoh'-tse-rah.

Yah'-de-hon-wa-nahts-te-rihs'-tonh ah-kon-kwe'-dah 'ne se-wa-hya-donh'-se-ra-we-yens-tah' neh ohs'-ton-hah-ya'-ken sen'-ha yo-rih-ho-wa-nen ji-waht-ro'-ri ken-i'-ken kah ya-donh-se-rah ji ni yoht ne jo-de-ke-ri-ya' konh de-yo-no-da-wen-ryeh'-tonh yo-hon-ja-kwa-rih'-shon'keh. Wah onhk-kenh-ra'-denh ne ji-se-wa-yah'-da-rahs tonh ke'hah, nok nen' waak ne ki'-rah se-wa'-wen ka'-ne-kà-sahts'-teh - on-ke-nonh'-wa rah'-tonh-oht'-konh ji-n'onh-ke-non'-wa-rah'-tonh. Nok'-son-ke'-nih knohr'henh.

O, ka-na'-dah oh'-na-ah'-ke-ryeh' a-ye-dyaht-den-nyo'-denh ken-i'-kenh ens'-ka de-wen-nya'-we-ron' ni-ya-de-yoh'-se-ri-ya'-keh? A'-ki' ron kenh', Nya'-wenh-ne ken'i'-ken-on-kwe-hon-we'-neh yoh'-da'-den-hreh' ne-onh-kwah-rah seh'-tse-rah kanh-hah-da-yen'-donh? Ne ken'-jonh-wa-de-we-yen'-donh', kenh'? Ji-na-ho'-den-wah-kah'-dyon ne a'ke na-yeh'-tse-rah nok ne'wah-kyah-da kwe-ni-yoh' tse-rah, se'-ko ne a-kon kwe'-da, kenh? De-yo-don-hon-jo' hon', kenh', ah-keh' ni kon ra' a'-reh a-on da ka de-ri'-yoh? Yah! Tka'-kon-deh en wa keh-ni-konrh'hen ji-nah-ho'-den-yoh-do-hehts' tonh.

O' Ni'-yoh, ka-ron-ya'-kon, den-dah'-kyonh' ne ra-o-dih'-sahts-ten' se-ra ne-ra-dih'-sen-no-wa'-nen. Dah-keh-shen' noa-yen da-ka-dah-dye'-nah ne-nah-ho'-den de-yon-kwah'-kwa-da' seh. Da-keh-shen'-na-yen a'-reh ji ni yoh ton'-neh wah-hon-ni-seh-kenh' hah. En'tka-nonh'-ton ne de-yon-kwah'-kwa-da seh'-tse-rah. Da-kye'-na-wahs ne-sken'-nenh a'-kye' nah a'-seh na ho'-den de-yon-kwah-kwa-da'-seh. Nok neh'-wa-hon'-nih, den do wa' dah' nok', en-do-wah-den'-dih.

O' Ni' yoh' ji-ni'. Yoht-ne yo-we'-ronh jih-den'-hah wah-hon-ni-se-ken' hah, den-tehk'-tah a'-reh' ka-nya-da-rah-keh-ko-wah' neh. Enht-kye'-nah na-ho'-den-rohnts'-tah ne ra-dih-na-ken'-ren ne ra-o-de-rih'-wah-denh'-dyaht. Ne ka-ri-hon-nyen'nih - ji ni'-yoht-rahts-tah nok-o'-nih ken'i'kenh a'-seh na-ho'-den ronhts'-tah' en'-keh-kwa dah'-kwen ne a-kon-kwe'-dah a-on'-haat- ko-wan'-nenh ye-na-yeh'-tse-rah' ji-ra-o-non-hon'-jah ne-son-kwe' dah. Ji-nyo'-reh en-ke-yah. Nen'-ha-weh ne Ra-di-ya' nehr, ro-na-do-hehts'-donh, O, Kanàda, en-kaht-kah-tonh Ken-i-ken na-hoh-denh-son en-wa doh hehts teh.

En-kaht-kah-toh ne niht-ho-di yen'ha rah-dih skenr-ha-kyeh'-teh nok ne ra-dih-sen-no-wa' nen ra dihts-kwa-ron'-yenh ka-non' sa-kon'-ne ka-tsyenh-ha-yen-dah' kwah, ron-wa dih sha'ri'-neh nok ron-wa sha'-ri'-nih ji ho-na-de-ryen'-da-re nok-o-nik ne wa-de-wen-ni-yoh'-tse-rah ne on kwe-hon-jah-ko' wah'. Eh-ka' dih nen-do-wa'-ye-reh ne da-yeh-do waa' yahk ji na-ho-denh de yon-kwah kwa' da' seh. Ne'kah'di-en-wa doh'-

hehts teh'-ens-ka de wen nyah we-ron ne-yah' de yoh'-se-ri-ya'-keh dya-wen' hah' yo-rih-ho-wan'-neh ne- ji kah-nya-don'-nyenh ne on kyon-kwe'- dah nok ni yon wen-ja' keh.

Confederation Lament

(A speech by Chief Dan George translated into Ojibway)

Aneesh minik dasso bibon ga-kikeni-minaun Canada? Ningotwauk dasso bibon nah? Geget, keiabi washame neebwa dasso bibon keen gee kikerimin. Nowgom dush manadjitowyin ewe ningotwauk dasso bibongiziyiw, Canada neen daessdowaen-daenmauk kakina Anishnabeg.

Keen gee kikewimin ewe pee gee dibaen-dimaun kakina metigwauk-keen: ewe pee kakina gego waumeedjiyaun, wau-beeskahmaun gaie gee meezhiyin; neen gee kikaendanun ewe pee keen zeebeemun. Keen zawgiginun gaie gah izhi geegookaumguk; mee go ga izhi waussizowaut neebeeng gee-goowuk ga izhi zawmeeniwaut; nebeeng weenwa Anishnabeg gee ondinaunawa dae-bissineewin, dabissaewin gaie. Keen gee ki-kenimin keen nodinowning. Mee go tibishko keen nodinowin gah bah izhi babamaudi-ziyaun miziwe akeeng.

Nongom dush ningotwauk dasso bibonguk ga ko digwushing maba Zhawgonaush neen gee waubandaun kakina gego ningoshkaum-guk tibishko geegowuk ezhi zesika madja-waut kitchi gameeng. Zhawgonaushee-dibaukiniginun; Zhawgonaushee-inaudiziwinun Kaween neen gee nissitotu-zeenun; gegepi neen gee gawishkauginun.

Apee ga nanaukaweeyaun, wee gazhaudi-maun neend akeem, aendahyaun gaie, neen gee dibussaen-migo. Apee ga nissitotuzi-waun, apee ga daupinuzwaun Zhawgonaush bimaudiziwin, Kaetimishkit neen gee enae-nimigo. Apee ga agimaukindowgowa needji-Anishnabeg neen gee mahmaugo kishkiyaeziwin.

Weenawa needji-Anishnabeg gee waenae-namauwuk maziniguning ga izhibeegau-daegin — kaween washame Anishnabeg gee peetaenimaussiwuk dush bigodji-bizhikiwuk baebayaudjik mishkodaeng. Neen gee bawpi-nodaugo mizinautaezidgiguning. Apec ga minikwaeyaun shkotewaubo, neen gee ge-weshkaebee — neen gee gewenaudjibee. Mee dush gee wanaendimaun kakina gego.

Canada, anccsh gae izhi manadjito yaum-baun nongom manda manadjitoyin nin-gotwauk dasso bibongiziyin. Neen da meegwaetchwaendum nah gee mukum-goyaun kakina neend akeembuneen, zhikon-gunun eta gee zhikonmaugoyaun? Neeh da meegwaetchwaendum nah kakina neen meedjim kikwaupikooskaudeg? Neen da meegwaetchwaendum nah gee wae-nihtoyaun izhpaendiziwin? Neen da meegwaetchwaendum nah gee waenihto-yaun izhpaendiziwin? Neen da meegwaetch-waendam hah gee waenihtoyaun kishkiyaezi-yin? Neen cia meegwaetchwaendum nah aunsheetimaun tchi nanaukaweeyaum-baun? Kaween. Abidek neen ga wanaendaun ga bi zhiwaebuk, ga bi zhissaemguk gaie.

Kitche Manitou. Meeshishin zoongdaeae-win, ga izhi zoongdaeaewaut keenawind mishomissinabineek. Enaenimishin, meenwa ningoting tchi zhawgodinamaun kakina gego zaeniguk bimadiziwining mam-pee akeeng. Mano neen ga mino-dawpinaun manda ishki bimadiziwin ga beedot maba Zhawgonaush, meenwa ningoting tchi mishkowaendimaun, tchi madjeeshka-wyaun.

Kitche Manitou, tibishko essence ga izhi mokwung ningoting kitche gameeng, enae-nimishin tchi aubzeeshinaun. Neen ga dau-pinamawa Zhawgonaush weend akishkaezi-win — kikaendaussowin, waewaengaeziwin gaie: neen ga nawdimowa needji Anishnabe ezhi kishkiaeziyaun tchi maudjeeshkaut, ningoting dush gaie ween tchi weedjigaubi-witowaut weedji-bimadizeen maumpee akeeng. Canada tchi bwa madjayaun maum-pee akeeng, neen ga waubandaun kakina manda tchi izhiwacbuk.

Neen ga waubamauk gwisshanik, keena-wind ogimaminanik tchi namadibiwaut di-baukinigagumigong. Kitchi gimaunong gaie; weweni ezhi kikendaussowaut tchi nanaugi-towaenmowaut weedji-bimadizeewaun. Mee manda nakikayah gae izhi beznigo enaendi-mung ningoting. Mee manda keeshpin kishkidjigadeg, inendaugwuk gaie, gae ma-mawi kitchi apeetaendaugwuk meena nin-gotwauk dasso bibouguk.

Confederation Lament

(A speech by Chief Dan George, translated into Cree)

ᒪᒪ·ᐃ·ᐃᑐ·ᐃᓐ ᓄᑦᑕ ᑲᑦᑭᓐᑕᒧ·ᐃᓐ

ᐅᑕᔭᒥ·ᐃᓐ ᑭᒋᐅᑭᒪᑲᓐ ᑕᓐ ᑊᒐᑦᑕᒪ, ᐱᑦᐊᑦᑕ ᐃᓂᓂ·ᐃᑦᑯᓂᑲᓂᑲ ᑲᐅᒋᑦ ᓇᑲᐯᐊᓄᑲ ᑲᑭᔪᒪᑯᑦ ᓂ·ᐊᑲ ᕝᐧᑯᐸᑦ ᑲᐃᔪᓂᑲᒐᑲ ᐃᑕ·ᐃᓐ ᒣ·ᑲᒪ ᑲᑎᐱᑦᑲᒧᒪᑲᑲ ᑲᓇᑕ ᐊᑦᑭ·.

ᑕᓂᓂᑯᑲ ᑲᐅᒋᑭᑦᑭᓂᒥᑕᓐ ᐅ ᑲᓇᑕ? ᐯᔭ·ᑲ ᒥᑕ ᑐᒥᑕᓇ ᐱᐳ·ᓇ? ᐅᐟᐃ, ᓄᑦᑕ ᒥᑊᑦ ᒥᑊᑐᐱᐳ·ᓇ ᑭᔭᐱᒪ ᓄᑦᑕ ᐊᓄᒪ ᑲᑭᔪᑲᑲ ᐅᒥ·ᓄᓐᑕᒪᓐ ᐅᑎ ᐱᑦᑲᒪᓐ ᒥᑕᑐᒥᑕᓇ ᐅᑕᑐᐱᐳᓄᓯᔭᓐ ᐅ ᑲᓇᑕ, ᓂ ᓇ ᒪᑲ ᓐᑲᑦᑭᓐᑌᓐ ᒥᓯ·ᐅ ᐃᓂᓂ·ᐊᑲ ᐅᒋ ᐅᑕ ᑲᐃᑕᒋᑲ ᐅᒣᓂ· ᐊᑦᑭᓂ·.

ᐅᑭᑭᑦᑭᓂᒥᑕᓐ ᒣ·ᑲᒪ ᑭᔭᐱᒪ ᓂᓇ ᐅᐅᑕᔭᓂᔭᐸᓐ ᓄᒋᒥᑲ ᒥᑦᑎᑯᑦᑲᑲ ᑲᒥᓂᑲ·ᐃᔭᐸᓐ ᓂᒥᒋᒪ ᓄᑦᑕ ᓂ·ᐃᓇᒋᑲᓇ, ᑭᑭᑭᑦᑭᓂᒥᑎᓐ ᑭᔪᐱᔪᔪᒥᑲ ᓄᑦᑕ ᑭᓯᐱᒥᑲ ᐃᑕ ᑭᓇᒣᓯᒪᑲ ᑲᐃᔪ·ᐊ·ᐊᓯᐸᓂᐅᒋᑲ ᓄᑦᑕ ᓂᒥᒋᑲ ᐱᓯᒧᑲ ᐃᑕ ᓂᐱᔭ ᑲᐃ·ᐅᒪᒪᑲᑭ,ᐊ ᐊᑦᑕᒪ ᐊᑦᑕᒪᒪ ᓄᑦᑕ ᐯᒋᒥᒋ ᓂ·ᐅᓄᑎᓯ·ᐃᓐ ᑭᑭ ᑭᑦᑭᓂᒥᑎᓐ ᑭᑎᐯᓂᒥᑎᓯ·ᐃᓂᑲ ᑭᓄᑎᓄᒥᑲ, ᓄᑦᑕ ᓂᑕᒪᑯᑲ ᑕᐱᑦᑯᒪ ᓄᑎ·ᓇ ᐯᔭ·ᑲ ᑲᑭᐸᐸᓄᑎᑭ ᑭᒥ ᓄᐊᑦᑭᔭ .

ᓴᑯᒪ ᒪᑲ ᑭ·ᓄᑦ ᒥᑕᑐᒥᑕᓇ ᐱᐳ·ᓇ ᐊᑦᐱᓐ ᑲᐯᒋ ᑕᑯᔪᑲ ᑲ·ᐊᐱᓯᑦ ᓇᐯ·, ᓂᑭ·ᐊᐸᑌᓐ ᓂᑎᐯᓂᒥᑎᓯ· ᐃᓐ ᐅᑎᓇᒪᑕ·ᑲᑲ ᑕᐱᑦᑯᒪ ᒪᑦᒣᑦ ᑲᒪᒪᑦᑲᑌᓐᑕ ᑯᓯᑦ ᑲᑎᑕᑕᑲᑦ ᑭᒋᑲᒥᑲ ᑲ·ᐊᐱᓯᑦ ᓇᐯ· ᐅᒪᔭᑭ ᐃᔪᒋᑭ·ᐃᓇ ᐊᓂᐃ ᐅᑲ ᑲᐅᒋᓂᓯᑐᑕᒪᐸᓐ ᑲᑭᒪᑯᓇᒪ ᑲ·ᐃᔭᓐ ᐱᓂᑦ ᐅᑲ ᐅᐅᒋᑲᑦᑭᑕᔭᓐ ᒋᐸᑭᑕᑕᒧᔭᓐ.

ᐃᑦᐱ ᑲᒪᔪᑭᔭᓐ ᐅᒪᔪᑭᑦᑕᒪᓐ ᓐᑕᑦᑭ· ᓄᑦᑕ ᓂᑭ ᐃᔪᓂᑲᑎᑲ·ᐃᓐ ᑲᔭ·ᑲᑎᓯᑦ ᐱ·ᑲᒋᐃᓂᓂ·, ᐃᑦᐱ ᐅᑲ ·ᐅᒋᓂᓯᑐᑕᒪᓐ ᓄᑦᑕ ᐱᑯ ᒥ·ᓄᓐᑕᒪᓐ ᐅᒪ

ᑐ·ᐃᐱᒪᑎᓯ·ᐃᓐ ᓐᑭᐃᔪᓂᑲᑎᑲ·ᐃᓐ ᑭᑎᒥᑦᑲ ᓄᑦᑕ ᐃᑦᐱ ᑲᑯᒋᑕᔭᓐ ᒋᐅᓇᓱ·ᐊᑕᑭᑲ ᓂᒋᐃᓂᓂ·ᐊᑲ ᓂᑭ ᒪᑦᑲᒥᑲ·ᐃᓐ ᒥᓯ·ᐅᓂᑎᐯᓂᒥᑭ·ᐃᓇ.

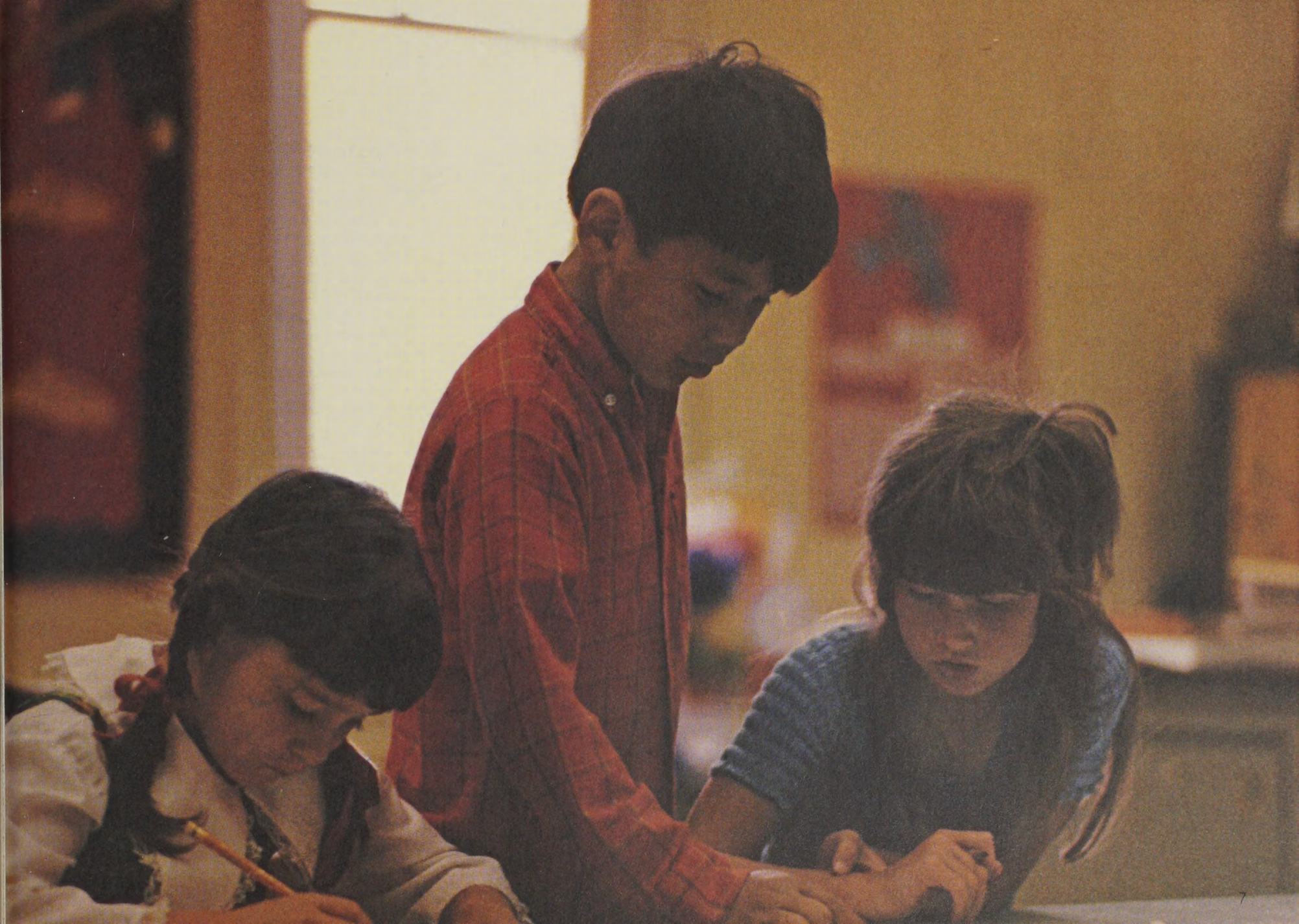
ᒧᓇ ᐅᒋᐱᓯᑦᑭᓐᒋᑲᑌ· ᓂᑎᑕᑦᑲᓄᓯ·ᐃᓐ ᒋᑭᒪᓯᓇᐃ ᑲᑌᑲ ᑭᒪᓯᓇᐃᑲᑌᑲ ᑭᒪᓯᓇᐃᑲᓂ·ᐊᑲ ᐊ·ᐊᓯᑌ ᑭᑭᑦ ᑌᓂᑕ·ᑲ·ᓇ ᑭᔭᐱᒪ ᐅᑕᓇᑲ ᐱᒪᑎᓯ·ᐃᓇ ᐅᑕ ᑲᓇᑕ ᐊᑦᑭᑲ ᐃᑦᐱᑦ ·ᐃᓇᐅᑯ ᐱᓯᑦᑭ·ᐊᑲ ᑲᑭᐸᐸᒪᐸᑕᒥᑲ ᑲᐃᔪᐸᑦ·ᑲᓂᑲ ᓐᑭ·ᐃᔭᓯᓇᑯᐃᑲ·ᐃᓐ ᑭᒣᑕ·ᐅ·ᐃᓂ ·ᐊᑲ ᓄᑦᑕ ᑲᔭᒥᒪᑲᑲ ᑭᒪᑲᑦᑌᐸᓂᒥᑲᓂ·ᐊᑲ ᓄᑦᑕ ᐃᑦᐱ ᒣᓂ·ᑲᑕᒪᓐ ᑭᑎᑦᑯᑌ·ᐊᐳᒧ·ᐊ· ᐟᑭᑭᑦᑭᐸᓐ, ᒥᑐᓂ ᒥᑐᓂ ᐟᑭᑭᑦᑭᐸᓐ ᓄᑦᑕ ᓂᑭ·ᐊᓂᑭᑦᑭᓯᓐ.

ᐅ ᑲᓇᑕ ᑕᓐᑌ ᑭᑭᐅᒋ·ᐃᒋᒥ·ᓄᓐᑕᒧᒥᑕᓐ ᒣ·ᑲᒪ ᐅᑕ ᑲᐃᔪ ᒧᒋᑭᓐᑕᒪᓐ ᐅᒥᑕᑐᒥᑕᓇ·ᐅᐱᐳᓄᓯᔭᓐ? ᑲᓇᓇᑦᑯᒥᑎᓐ ᓇ ᑲᑭᐃᑦᑯᓇᒪ·ᐃᔭᓐ ᐊᑦᑭ· ᑭᐃᔪ ᑕᔪᑭᔭᓐ ᑲᑭᐅᑎᓂᑲᑌᑭ ᑲᒥ·ᓇᔪᑭ ᓄᒋᒥᑲ ᐊᑦᑭᑲ ᓄᑦᑕ ᐱᑯ ᓇᒣᔪᑦᑲ ᐅᒋ ᑲᑭᐱ·ᑕᐅᒋᑲ ᑎᓂᑲ ᓂᓯ ᐱᒥᑲ ᐅᒋ? ᐅᑭ·ᐊᓂᑕᔭᓐ ᓂᑭᑦᑌᑕᑯᓯ·ᐃᓐ ᓄᑦᑕ ᓂᑎᐯᓐᒋᑭ·ᐃᓐ ·ᐊ·ᐊᒪ ᓂᒥᐃᓂᓂ·ᐊᑲ ᓐᑕᑕ·ᐅᓂ ᒥ·ᑲᑲ ᐅᑲ ᐅ·ᐃᒪᔪᑭᒋᑲ ᒋᑭᑭ·ᐅᒪᔪᑭᑦᑕᒪᓯᔭᓐ ᓇᓇ! ᐃᔪᓇ·ᑲᓐ ᒋ·ᐊᓂᑭᑦᑭᓯᑐᑕᒪᓐ ᑲᑭᑭᑲ ᐅᑕ ᓇᑲ.

ᐅ! ᒪᓂᑐ ᑭᒋᑭᔪᑯᑲ ᐯᒋᑭ·ᐅᒥᓂᓐ ᑲᑭ·ᐊᓂᑕᔭᓐ ᓯᑲᑎᓯ·ᐃᓐ ·ᐅᑦᑲᒋᐅᑭᒪᑲᓇᑲ ᑲᑭᐊᔭᒋᑲ ᐸᑭᑎ ᓂᓐ ᒋᑭ·ᐃᒋᒪᔪᑭᑦᑕᒪᓐ ᑭ·ᑲᓇ ᑲ·ᐊᑦᑲᒣᑦᑲᑯᔭᓐ ᐸᑭᑎᓂᓐ ᒥᓇ ᑕᐱᑦᑯᒪ ·ᐅᑦᑲᒪ ᑭᔪᑲ·ᐊ ᒋᑎᐯᓐ ᑕᒪᓐ ᓂᑕᑦᑭᑲ ᑲᐃᑕ·ᑲᑭ ᑭ·ᑲᓇ ᑲᑭᐅᑕᔭᓂᔭᐸᓐ ᑲᔭᑦ, ᐸᑭᑎᓂᓐ ᐅᑯᔪ ᒋᑕᐸᑌᓂᒧ·ᐃᐅᑎᓇᒪᓐ ᐅᒪ ᐅᑦᑭᐱᒪᑎᓯ·ᐃᓐ ᓄᑦᑕ ᒋᑭᐅᒋᐸᓯᑯᔭᓐ ᓄᑦᑕ ᑭᔭ ᐱᒪ ᐱᒧᑌᔭᓐ.

ᐅ! ᑭᒋᒪᓂᑐ ᑕᐱᑦᑯᒪ ᐅᒥᓂᑦᑭ·ᐃᐱᓄᓯ· ·ᐅᑦᑲᒪ ᐅᒋ ᒥᓇ ᓂ ᑲᐸᓯᑯᓐ ᑭᒋᑲᒥᑲ ᐅᒋ ᓂᑲᒪᓂᐸ·ᑕ· ᐊᓐ ᐅᑕᐸᒋᑕ·ᐃᓇ ᑲ·ᐊᐱᓯᑦ ᓇᐯ· ·ᐅᒋᑲᑦᑭᐅᑦ ᐅᑭᑦᑭᓐᑕᒪᑌᓐ, ᐅᑲᑦᑭᐅ·ᐃᓐ, ᓄᑦᑕ ᐅᐅ ᐅᑦ ᑭᐊᐸᒋᑕ·ᐃᓇ ᓂᑲᐊᐸᒋᑕᓐ ᒋᑭᐅᔪᑕᔭᓐ ᓂᑎᑕᑦᑲ ᓄᓯ·ᐃᓐ ᒪ·ᐊᒪ ᑭᐃᔪᑭᑦᑌᓐᑕ·ᑲᑲ ᑲᐃᔪᐱᒪᑎᓯᔭᑲ ᑭᒋᐅᑭᒪᑲᓇᑲ ·ᐸᒪᔪᓄᓯᓄᐊᑭᑲ ᐅᑯ ᑲᑭᐱᒧᑌᒋᑲ

ᓂᓇᓇᓐ ·ᐸᒪᔪ, ᐅ, ᑲᓇᑕ, ᓂᑲ·ᐊᐸᑌᓐ ᒋᑭᐊᑎ ᑭᑭ ᐅᐅ ᑭ·ᑲᓇ ᓂᑲ·ᐊᐸᒪ·ᐊᑲ ᑲᐅᑦᑭᐱᒪᑎᓯᒋᑲ ᓂᑕ·ᐊᔪᒥᔪᓇᓂᑲ ᓄᑦᑕ ᓂᑐᑭᒪᑲᓂᒥᓇᓂᑲ ᑲᐊᐱᒋᑲ ᐱᒪᒋ ·ᐊᑦᑲᐃᑲᓂᑲ ᐅᓇᓱ·ᐅ·ᐃᓂᑲ ᓄᑦᑕ ᑭᒋ ᐅ ᑭᒪᑲ, ᑎᐯᓐᒋᑭᒋᑲ ᓄᑦᑕ ᑎᐯᓂᒥᒋᑲ ᐅᑎᐯᓂᒥᑯᒋᑲ ᑭᑦᑭᓐᑕᒧ·ᐃᓂᓂ· ᓄᑦᑕ ᑎᐯᓂᒥᑎᓯ·ᐃᓂᑲ ᓂᑭᒋᐊᑦ ᑭᓇᓐ ᐅᒋ, ᐅᑯ ᒪᑲ ᑲᐱ·ᑲᐅᓇᓇ· ᓇ ᐅᒪ ᑲᓇᑲᑦ ᑲᑯᔭᑲ ᑲᐃᔪᐯᐸᑯᑕᔪᑭᔭᑲ ᓄᑦᑕ ᐱᑯ ᒥᓇ ᑯᑕᑲ ᒥ ᑕᒥᑕᓇ ᑕᑦᑐᐱᐳᓐ ᐃᓂᑯᑲ ᒪ·ᐊᑊ ᑭᐃᔪᑭᑦᑌᓐᑕᒥ ᐃᑯᒋᑲ ᐅᐱᒪᑎᓯ·ᐃᓂ·ᐊ· ᓂᒋᐃᓂᓂᓇᓂᑲ ᓄᑦᑕ ᐯᐱ ᑐᑦ ᑲᐃᑕᑦᑲᓄᓯᒋᑲ.



Preamble—
Why Have a Separate Resource Guide for and about People of Native Ancestry?

Educators in Ontario will be familiar with the Ministry of Education guidelines for curriculum in the Primary and Junior Divisions. This resource guide, *People of Native Ancestry,* is an amplification of the Primary-Junior guideline; its purpose is to elaborate upon basic principles of Primary-Junior education as they pertain specifically to people of native ancestry.

This resource guide will be of particular importance for the teachers, principals, and administrators who are responsible for the curricular programs of Primary and Junior children of native ancestry. As we explore the concept of curriculum based upon personal growth through experiential learnings, we become aware of specific implications for children of native ancestry. Building curriculum upon the learning experiences of children is a demanding task under any circumstances: each learning experience is dependent upon its continuity with previous learning experiences; each experience depends for its learning dimension upon the active involvement of the potential learner. Building curriculum becomes even more demanding, however, if the children are part of a cultural experience that differs from that of the teacher and/or that of other children in the classroom.

In schools on reserves and in provincial schools attended by native children, the purpose of this resource guide is to help in the development of curriculum based upon the experience of the children and to assist the teacher in the task of strengthening the native child's self-image by familiarizing him with the history and cultures of the native people and their contributions to Canadian society.

This resource guide will also have relevance for all Ontario teachers, principals, and administrators, native as well as non-native, who are responsible for the curricular programs of Primary-Junior children. In order to realize the aims and aspirations of native people with regard to the education and development of their children, the larger Ontario community must become more cognizant of them as peoples. Self-conception is a significant determinator of learning; at the same time, self-conception is nurtured by one's awareness of how one is perceived by others.

This resource guide should lead to the development of stronger and more realistic curricular units on native peoples for all Primary-Junior children. As all Ontario children grow in their knowledge of native peoples, both native and non-native people will benefit. Tolerance in a multi-cultural society is built upon active participation in the process of learning about cultures other than one's own. This learning can well be started in the Primary and Junior Divisions.

For schools where no native children are in attendance, the purpose of the resource guide is to develop an appreciation of the heritage and cultures of the original Canadian people, to create an awareness of the distinctiveness of the traditional and contemporary cultures of the aboriginal nations, and to recognize their continuing contribution to Canadian society.

Learning and the Learner of Native Ancestry

When a child first enters school he has already had considerable experience as a learner; he has developed through his interaction with his physical and social environment. His success to date as a learner has been largely determined by the qualities of his physical and social environment, the nature of the freedom he has been granted to interact with these environments, and the response his explorations have generated in other people.

The growth and development of the native child is greatly influenced by his cultural background. His personality is, to a great extent, the result of his exposure to community norms and the expectations of his family, his peer group, and his community. These are determined to a great extent by the history and culture of the native community to which he belongs. His motivation to learn is like that of any other child; his responses to his motivational needs, however, become a reflection of the culture of his community. The native child is as much a part of this culture as he is a product of it.

The most powerful motivation for learning is the child's innate urge to touch, explore, and manipulate everything within reach. At first the child organizes the information conveyed by his senses into simple categories that reflect his personal needs and interests. Gradually, in the course of playing, manipulating, and observing, he begins to process his information on the basis of common meanings.

This process is true of all children. Translated into the setting of many native communities where the child is exposed to a more natural physical environment, it means that he explores such elements of nature as water, sand, wood, nuts, and grasses. He can use these materials to create, to represent, and to communicate his ideas, feelings, and understandings. In the process of learning about and through his environment, the child assimilates certain basic cultural assumptions about it. He learns that some classes of objects have highly positive attributes and are good to taste, to smell, to feel, to hear, and to own. He acquires certain ideas about the nature of animals and plants and his relation to them. His understanding of time, space, direction, area, the significance of seasonal changes, and natural elements are all influenced by his cultural background. His world takes on meaning for him through the language, myths, folk tales, and music he hears. It is likely, therefore, that since the native child's environment is unique, his system of classification will also be unique. The categories he uses in the process of organizing and classifying the information he gains from his experience reflect the particular physical and cultural environment in which he lives.

It is the school's responsibility to meet the child at this point in his development as a learner and to facilitate the continuance of the process.

These realities place special demands upon the educators responsible for the child's curriculum if the teachers are not of the same cultural experience as the learner. The teacher must of necessity learn as much as possible about the sources of the native child's past experiences. He can gain an understanding of these experiences and their significance through communication with the people of the community. As the teacher grows in his understanding of the experiences available to children in the native community, he is more able to capitalize upon these experiences for their maximum learning potential and to plan experiences that have continuity with those of the past. Genuine interest in the community will also help the teacher of native children to strengthen the self-image of the native child.

The dependency of school curriculum upon the prior experiences of the child has profound implications for the teacher whose students belong to more than one cultural group. In these classrooms the teacher must take extreme care not to assume that specific experiences have been common to all children. For example, a curriculum unit built upon the experience of a dog as a house pet would be meaningless for the Cree child who has always seen dogs as retrievers, sled dogs, or village scavengers.

The different physical, social, and cultural backgrounds of many native children have subtle implications even for the teacher who has no native children in his classroom. He must constantly be upon his guard against the inevitable ethnocentricism of majority groups. He must be careful not to make value judgements even about the different physical experiences of different children. For example, the child who has never travelled on a subway is no more culturally deprived than

the child who has never travelled in a canoe. This is a particularly difficult perception for Primary children because of the egocentric nature of that stage in their development.

The Native Child and His Family

The family is the most significant component of the environment of the young child. It is the members of his family that create, control, and are a part of his environment. Most of the sense sensations that a young child experiences are related to, or have been modified by, members of his family. They are the source of most of the information that forms the data upon which the child must attempt to organize reality for himself; they are also the source of most of the feedback that he needs to be able to verify his attempts to organize reality. It is from the example of his family that a young child will develop a pattern of human conduct and social interaction characteristic of his particular culture.

While families serve the above functions for children in every culture, the native family may fulfil them to a greater degree. The reasons for this increased importance of the family are related to certain social and economic aspects of the particular cultures. For most native cultures in Ontario, families are larger and more extended than the more familiar nuclear family. This fact generally means that there are more adults and older children available to a growing child during his pre-school years.

Many native families in Ontario have maintained traditional modes of economic sustenance which rely on the family as a corporate breadwinner. In many of these enterprises, such as the Mohawk and Delaware family farms of the south, the Ojibway blueberry-picking camps of the northwest, and the Cree goose camps of James Bay, there are specific functions for every member of the family. One important by-product of these economic organizations is that young children have more prolonged periods of real contact with their parents, grandparents, and other adults in the family.

A teacher of native children, especially a teacher who is not native himself, must be extremely sensitive to the importance of the family to the young native child. For many native children, the school may be the first prolonged exposure to persons outside their family or culture. This fact alone places tremendous responsibility upon the school to ensure that those initial school experiences are positive and relevant for the child.

The school environment must be an extension of the home environment. The one must complement the other so that the child — and his parents — feel right in being there. The language that he hears in his home must be a significant part of the language he hears in his school. During his attendance at school, he will hear new languages and music, and may make some of these his own, but these school experiences must have continuity with those of his home.

In the case of children who belong to native families that still depend on a more traditional economy, the teacher must appreciate the potentially disruptive force the school could be. When a family functions as a corporate unit, every family member makes a specific contribution. At a goose camp, older boys accompany the men to the hunting blinds, older girls work with the women preparing geese for the freezer (or smoking them), setting fish nets, and preparing daily food. Even young children have specific responsibilities such as gathering firewood and carrying water. The economic soundness and the strong familial interdependence of the goose camp operation could be seriously threatened by the absence of the school-aged children. In the recent past, the viability of the fur-trapping industry of native peoples was almost destroyed — largely due to the absence of native children who were attending school. Traditionally, Ojibway and Cree families moved to their traplines for the winter and reassembled as communities in the spring. The fur industry has become viable again for native trappers only because they are now able to commute to their traplines, on a daily or weekly basis, by snowmobile.

For many native peoples in Ontario, the family continues to be the source of the skills and concepts that the child will require to function within the native society. The sen-

sitive teacher must ensure not only that the school does not interfere with this process but that it reinforces it wherever possible. For instance, while the teacher may not be able to teach young boys how to set beaver-traps, he should certainly not discourage the father who wants his sons to spend time with him on the trapline. Furthermore, the teacher can assist in this learning process by obtaining the resources that will allow the boys to build upon their trapping experience when they return to school. They may want to follow up the experience with inquiries that interest them personally; these may centre on historical, geographic, economic, or ecological factors. But whatever the focus, what a student does in school must be seen as interesting by him and useful by his parents.

The Native Child and His Community

The child's image of himself is first developed within the environment of the family. As he grows older, he is able to expand his learning environment to include his community. A native child in a native community is likely to receive feedback that substantiates the beliefs, attitudes, and values he acquires at home. He becomes aware that there are generally accepted norms in the community which have affected his family. Through the earlier stages of the child's development, his continuing need to receive this kind of feedback makes him very dependent upon his community. This dependency strengthens the child and nurtures a strong communal interdependence.

Throughout Ontario today there is a tremendous diversity of native communities. In some of them, the native people may be exposed to aspects of the larger Canadian society. Even in these communities, however, many of the traditional native beliefs, attitudes, and values still prevail. In other instances, because of size or geographic location, the native community may be less affected by outside influences and may retain even more of its traditional culture.

An isolated native community will retain a considerable amount of the traditional culture. A large native community will also tend to retain much of the traditional culture, not only because of size, but also because of the concentration of individuals who can pass on the language, religion, crafts, legends, and stories. It can also provide basic goods and services, recreational centres, as well as organized social and religious activities that can help to reaffirm communal values, beliefs, and attitudes.

In the past few years, there has been a concerted effort in Ontario to re-examine the relationship between the school and its immediate community. There has been a rediscovery of and a new emphasis on the need for unity of purpose between the school and its immediate community. A few years back the term *community school* may have implied a school in which some night courses were available or one that adults could use for social activities. Now the term *community school* refers to a school in which members of the community work with the staff in interpreting what the aims of the school should be and in determining how these aims can best be realized. In many of these schools, volunteers from the community assist the school staff in implementing these curriculum programs.

The concept of a community school has special implications for a school that serves a native community exclusively. The school staff must work with the parents and community leaders to ensure that the school and its program are a corporate part of the community. At the same time, the concept of a native school will place tremendous demands upon non-native teachers. They will be very dependent upon the guidance of parents and community leaders in determining valid curriculum for the children. Further, teachers who are unable to speak the language of the native community will be dependent upon community members for the

implementation of much of the curriculum. It was this vision of schools that was articulated by the National Indian Brotherhood in the policy paper of 1972, *Indian Control of Education*.

The community school concept creates an even more demanding challenge for the school that serves a native community as well as another community. The principal and his staff must work in close collaboration with parents and leaders of all groups in the community to ensure that the school curriculum meets the needs of each child. The desirability of exposing native children to the majority culture must remain secondary to the necessity of the school's being a natural extension of his home community. This is particularly important in the Primary and Junior Divisions.

As educators and community leaders grapple with the curricular implications of community schools, the child is at least assured that the school program will reflect his experiences, concerns, and aspirations. For the native child, the prospect holds enormous benefits; a school curriculum that positively reinforces his perceptions of himself and of his relationship to his environment — perceptions that grew from his family and community interactions — can bolster his confidence and nurture his growth at a critical stage of development.

The movement towards a stronger community identification of schools may have some indirect implications for educators responsible for Primary-Junior curriculum for non-native students. As native schools, and in fact all Ontario schools, adapt to reflect more accurately the interests and aspirations of their immediate communities, it is not unlikely that a far greater diversity of educational curricula will ensue than exists at present. Commitment to multi-culturalism and community schools in Ontario will inevitably entail a wide-ranging diversity among schools.

The schools of each community will of necessity have to determine not only the curriculum that is valid for their students, but also the kinds of evaluation and standards that are consistent with the school program and the values of the community. The application and the results of these evaluations will have validity for the students who have participated in the program of the particular school that has devised them. They would probably not be appropriate for a newcomer to the school, such as a new student from outside the community, and would certainly be inappropriate for a new student from outside the culture of the community.

It follows that any standardized tests that are dependent upon a province-wide curriculum will also become increasingly invalid. For the same reasons, none of the traditional IQ tests should be used on native children. Of necessity, these tests make assumptions about experiences that are to some extent common to all children in North America but that cannot be assumed in the case of all native children.

Economics and Native People

Everyone is aware of the rapidity of economic change and is attempting to come to grips with its realities as they touch or, rather, pinch upon him. While this phenomenon affects everyone in Ontario, it has wide-ranging effects for native people. Moreover, for them, the speed of economic change is further accelerated by changing public attitudes and by changes in federal and provincial government policy. In the past few years, native people have gained significantly greater control over the direction and management of their own economy.

Transitions in the economic bases of Ontario are reflected in Ontario reserve communities. The decreasing dependability of primary industries such as lumbering and fishing has been counteracted by the expansion of secondary industries. Thus Ontario's growing tourist industry has involved native people in significant numbers and new ways. Reserves such as Dokis illustrate this transition dramatically. In the past the economic base of the community was lumbering, the milling being conducted on its behalf by an outside firm under contract through the Indian Affairs Branch. Now the economy rests essentially on various forms of tourism — contemporary competitive operations owned, administered, and operated by the members of the band.

The expansion of the Ontario economy is also reflected in Ontario reserve communities. Many traditional employments — wild-rice gathering, maple-syrup production, souvenir manufacturing, handicraft artistry, guiding, and farming have been expanded into full-fledged enterprises involving all the complexities of contemporary capitalization, business organization, management, and merchandising.

The improvement of transportation services in Ontario has effected a significant change in the economy and life-styles of many native communities. The expansion of road, rail, and air services throughout the province has made it possible for many people to get to parts of the province that were only infrequently travelled before. Consider the impact upon Cree people of the thousands of tourists travelling into Moosonee on the Polar Bear Express. The improvement of transportation has also made it possible for band members to commute to work from their reserve communities on a daily or weekly basis. Many native people have chosen to live outside their native communities, but return frequently to the reserves to maintain contact with their cultural heritage. The increasing number of non-native people travelling to native communities and native people travelling outside their communities has resulted in the increased exposure of native people to the value systems, goods, and services of non-native society. Such exposure has wide-ranging effects upon the acculturation of the native person.

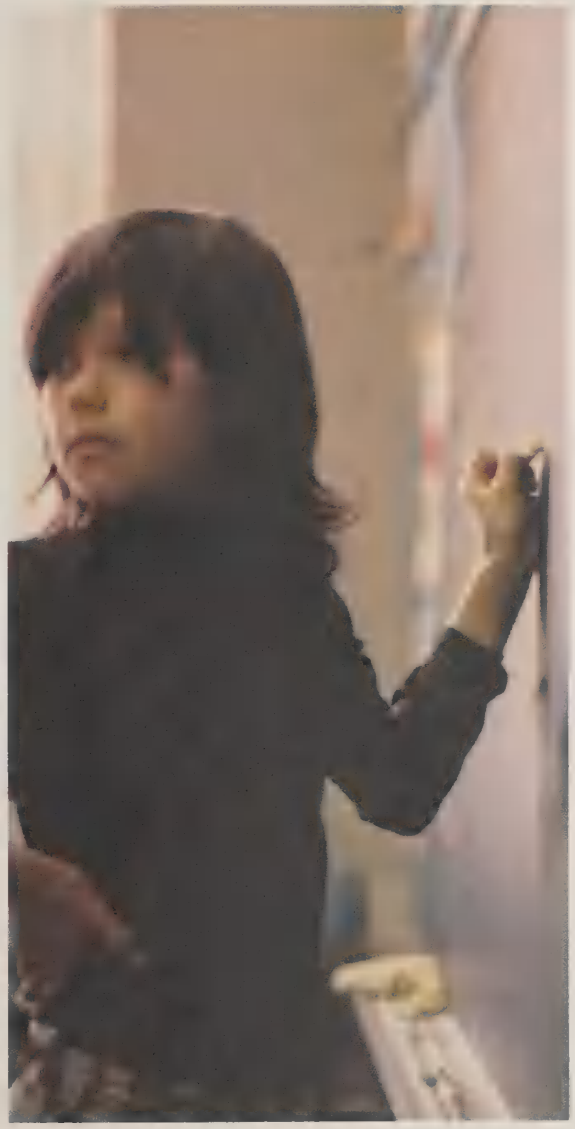
The teacher in a native community must make himself familiar with the economic history of that community because he cannot assume that the current economic conditions have prevailed for a long time. This information is important to him, as differing economics will change the experiences, concerns, and aspirations of both the child and his parents. These will have a significant bearing upon the curriculum for the student. A curriculum unit based upon trapping, for instance, will have limited validity in a community that has not included a trapper for several generations. An emphasis upon beadwork may not get enthusiastic support from parents who have a surfeit of beadwork in the home because they lack the capitalization and experience to merchandise it. Activities designed to increase awareness of various aspects of consumerism, merchandising, and advertising may be more relevant for children in these situations. The skills required for the economic survival of students may be less those of guiding sportsmen to the catching of trophy trout than those of understanding and applying the legal and administrative procedures that relate to land development and housing projects.

A special cautionary note may be necessary for the teacher in a native community who is not a member of that community. Just as it is important that he gain as much information as possible on the present and past economy of the community, so it is equally important that he not disrupt that economy by his interest or his intervention. The desire of the newcomer to become a part of the community may tempt him to initiate community projects; it is important to realize, however, that such projects may seriously affect the existing economic balance.

Teachers in schools in which native and non-native children have been integrated must be aware of the economic factors that

affect both communities. There may be differing economic forces at work in the two communities even though they share the same geographic location. Economic forces may also differ for native families according to their classification as status or non-status (see Appendix B). Differing economic conditions will effect differing experiences, concerns, and aspirations for the children of the two communities. These differences must be accommodated in the curriculum of each student.

The effect of changing economic realities and the accelerated speed of change upon native people should be reflected in what is taught about native people in all Primary and Junior classrooms in Ontario. Units of study should be carefully examined each year to ensure that the learning materials reflect the changes that have been taking place. Children should be exposed not only to native people of history, but to native people who live and contribute to Ontario today.



The Native Child and His Image

A recent development in Ontario education has been a new interest in the influence of expectations upon results. Educators have become more conscious of the relationship between a child's ability to succeed and his expectations of himself, and the relationship between his expectations of himself and those that other people have for him. Many teachers will be familiar with the study in which children were led to believe that their intelligence was related to the colour of their eyes. The findings of the study indicated that the most significant variable affecting intellectual performance was the child's perception of his own ability. Since this study, many educators have been examining very carefully the different ways in which categorizations, images, and perceptions affect the development of the learner. They want to ensure that the student is able to form as realistic and positive a perception of himself as possible.

The expectations of other people, native and non-native, create special circumstances for students of native ancestry. Every native child has to come to terms on a personal level with the stereotyped images of native people that persist in Ontario today. This coming-to-terms is a continuous process that comes into the Primary classroom with the child. On occasion it may become overt such as when the Cree seven-year-old presents himself in his artwork as an Apache attacking the stage-coach; it may be less overt in the kinds of heroes that the child aspires to emulate.

Stereotyped images, however, have created

some advantages for native peoples. Many native guides owe their livelihood to the positive image of the native person as a woodsman. The Mohawk boy who believes, as many people do, that Mohawks are unafraid at great heights has every likelihood of gaining high-paying employment as a rigger of high steel.

The school can assist the home and the community in equipping native children with strong, positive self-images and confidence so that they may be able not only to cope with native stereotypes but to transcend them and develop as individuals.

There are many expectations linked to the characteristics of the native personality in the minds of both native and non-native people. Because these expectations exist, it is extremely difficult for the teacher of native children to perceive these children as they really are. For example, the teacher who perceives a native child as being extremely placid might consider the following questions:

- Is the student placid because he is sick?
- Does the student appear to me to be placid because this confirms my expectations?
- Is the student being placid because he knows that I expect him to be placid?
- Is the student being placid because the school situations in which I place him are conducive to placidity?
- Is the student placid because that is his nature?

All these possibilities should be carefully considered before any answers are attempted. Maybe an accurate answer is really not required; it is the teacher's questioning that is important.

Should a teacher finally decide that a specific character trait, such as placidity, is a natural part of a student's personality, it may prove helpful to know that certain socio-cultural factors are likely to have contributed to the student's acquiring that trait.

In most native cultures in the past, one indication of maturity was one's ability to endure all hardship without complaint. For example, as part of their preparation for adulthood, children were periodically deprived of food. Such experiences of hunger were intended to prepare children for the inevitable occasions when food would be scarce; in the case of the male child, they also served as preparation for the occasion when he would undertake an initiation fast in quest of a vision of a guardian spirit. When a child became capable of facing all hardships with stoic fortitude, he was highly praised and regarded as independent and mature. This quality of endurance, which may persist in many native students, may easily be interpreted as lassitude or placidity when viewed outside the traditions that precipitated it.

The image of the native child as shy may have similar roots in the native culture. Although much of the shyness may be directly linked to the personal situation of the student — he may be separated from his family and living in a boardinghouse in a bewilderingly large urban centre — it may have its roots within his culture. For instance, personal relationships may have been restricted to members of his immediate and extended family, so that this may be the first occasion in his life when he finds it necessary to converse with strangers.

As educators explore the relationship between a child's perception of himself and his success as a learner, they also become aware of the interwoven nature of all the influences that contribute to the building of the child's self-image. The child's self-image does not grow in a vacuum but is acquired largely from his interaction with his social environment — his family and his community. Teachers should conceive of the school not as a separate entity working alone with the student, but as a sub-system working in concert with the family and the community.

Like a wise and judicious parent, the teacher should be sensitive to the occasions when the child needs confirmation that he is a person of worth. The teacher provides this kind of feedback to the student when he listens to him and responds honestly to what he is saying; when he presents the child with standards that are challenging and realistic, and duly acknowledges all creations and behaviours that approximate these goals; and when he censures him for anything less than his best. The teacher's response to individual students will also set a model on which students can pattern their responses to each other.

There is no way that the school can ever replace the home or, rather, that the teacher can replace the parent in the role of image-builder for the child. Teachers can, however, assist the parents by respecting the importance that the home has for the child; parents can assist the teachers by helping to identify specific needs for each child. A continuing dialogue between parents and teachers will permit both parties to assess the progress of

the child in their mutual charge.

The self-worth of the native child will be intricately interwoven with his perception of himself not only as an individual but as a native person and as a member of one of the native nations. It is in this area that the school can provide real assistance to the home and the community. The school could be an additional resource centre where students, or even parents, could turn for information on native peoples. Schools should be equipped to provide comprehensive and factual information on all facets of native art, history, and traditions, so that native children may learn of the wealth of their heritage and of the contribution that their ancestors have made to the Canadian mosaic. In every possible way the school should be striving to assist the child in shaping his perception of his nativeness into a motivating and sustaining force in his life.

In addition to exploring the factors that are common to all native nations, the student should have the opportunity to become familiar with many of the significant facets of his own nation. By the end of the Junior Division he should be able to positively identify himself as a Cree, Ojibway or Mohawk, or Algonquin, and be familiar with the uniqueness of his historic culture. He should also leave the Junior Division with a sense of the history of his own community.

Teachers should examine very carefully the kind of data made available to the native learner under the auspices of the school to ensure that the student is able to form as realistic and positive a perception of himself as possible.

The Curriculum about Native Peoples

This particular section of the resource guide is included to provide assistance to teachers of non-native students in preparing curriculum units about native peoples. In planning these units, it may be helpful for the teacher to remember that all the basic purposes of education may be touched upon through curriculum content pertaining in some way to native peoples. For instance, general aims such as the following could be achieved through curriculum units on native peoples: the development of good citizenship and the development of such attributes as intellectual curiosity, awareness, sensitivity, perseverance, and the desire for excellence.

Some teachers tend to go about building curriculum in a much more pragmatic way than working through aims and objectives to program modules. These teachers tend to start by identifying experiences in which they feel their students would be interested and by which they would be challenged. After assessing the learning potential of an activity and assembling the resources required for full exploration and valid follow-up, these teachers check their program plans against the broad aims of their curriculum. It is often quite surprising how thoroughly the aims of curriculum can be covered when the guiding principle behind the curriculum design is the interest and curiosity of the student.

The following are suggested activities that may be developed into learning experiences for Primary Division students.

- Read legends to the children from the native culture of their part of Ontario.

Cree

Ray, Carl. *Sacred Legends of the Sandy Lake Cree*. McClelland & Stewart, 1971.

Ojibway

Beavon, Daphne Odjig. *Nanabush Series*. Ginn and Company, 1971.

Johnston, Patronella. *Tales of Nokomis*. Illustrated by Francis Kagige. Musson Book Company, 1970.

Iroquois

Squire, Roger. *Wizards and Wampum: Legends of the Iroquois*. Illustrated by Charles Keeping. Abelard-Schuman, 1972.

- Read legends to the children from the native cultures of other parts of Ontario, Canada, and North America.

Micmac

Toye, William. *How Summer Came to Canada*. Illustrated by Elizabeth Cleaver. Oxford University Press, 1969.

West Coast

Ayre, Robert. *Sketco the Raven*. Macmillan Company of Canada, 1967.

Clutesi, George. *Son of Raven, Son of Deer*. Illustrated. Gray, 1967.

Dogrib

Dogrib Legends. Department of Education, North West Territories.

Innuit

Eskimo Stories. National Museum of Canada.

Others

Déné Legends. Federation of Saskatchewan Indians.

- Read to the children stories and accounts of the native people of their part of Ontario as well as biographies of famous native people of the region.

Cowell, Vi. *Normie's Goose Hunt*. Copp Clark Publishing Company, 1968.

Reynolds, M., and Garr, B. *John Goes Hunting*. Illustrated with audio-tape. Saskatchewan Indian Cultural College, 1973.

*Monture, S., and McSweeney, J. *Fort Albany Reserve*. Canadian Association in Support of the Native Peoples.

Benedict, R., and Wahl, C. *St. Regis Reserve*. Canadian Association in Support of the Native Peoples, 1974.

Wilson, S. *Opasquiak: The Pas Indian Reserve*. Holt, Rinehart and Winston of Canada.

*George, Gary. *Thumbnail Sketches of Native People*. Canadian Association in Support of the Native Peoples.

Indian, Metis and Eskimo Leaders in Contemporary Canada. Photographs. Indian and Northern Curriculum Resources Centre, College of Education, University of Saskatchewan, 1970.

- Read stories and biographies of other native people. Use stories with both historical and contemporary settings, provided that they are authentic.

Blades, Ann. *A Boy of Taché*. Tundra Books of Montreal.

Clymer, Eleanor. *Chipmunk in the Forest*. Illustrated by Ingrid Fetz. Atheneum, 1965.

**These books are in production and will be available in the near future.*

Dalby, L., and McCue, J. *Grandma Knows*. Peguis Publishers (Winnipeg), 1973.

Grant, J. W. *Portraits of the Plains*. McGraw-Hill Ryerson, 1971.

Radford, Ruby L. *Sequoya*. Putnam, 1969.

Wahl, Jan. *Pocahontas in London*. Illustrated by John Alcorn. Delacorte, 1967.

- Show films that present native people and aspects of native culture.

Christmas at Moose Factory. 13 min., colour, 16 mm. National Film Board, 1971.

The Loon's Necklace. 11 min., colour, 16 mm. Crawley Films, 1947.

- Take the children to neighbouring archeological or historical sites of special significance to native people. Such sites might include petroglyphs, the Serpent Mounds, Midland's Little Lake Huron Village.
- Have the children meet local native leaders. Local native businessmen, band chiefs and councillors, officers in provincial and national native associations are possibilities.

Many of these books and activities may suggest other activities that the students will find equally stimulating. Junior students may also find these activities interesting. What follows are further suggestions that may lead to learning experiences, especially for students of the Junior Division.

- Make available to the students the following kinds of reading material:

i) the treaty that may pertain to their area of the province;

ii) stories centering around the life of young people in the historic setting of native cultures:

Bleeker, Sonia. *The Chippewa Indians: Rice Gatherers of the Great Lakes*. Morrow, 1955.

Bleeker, Sonia. *Indians of the Longhouse: The Story of the Iroquois*. Morrow, 1950.

Neihardt, J. G. (Flaming Rainbow). *Black Elk Speaks*. Illustrated by Standing Bear. University of Nebraska Press, 1961.

Sandoz, Mari. *These Were the Sioux*. Hastings, 1961.

iii) stories that present an authentic picture of young native people in a contemporary setting:

Bulla, Clyde Robert. *Eagle Feather*. Scholastic Books, 1968.

Bulla, Clyde Robert. *Indian Hill*. Illustrated by Janes J. Spanfeller. Crowell, 1963.

Harrington, Lyn. *Ootook, Young Eskimo Girl*. Illustrated with photographs. Hale, 1966.

Tetso, John. *Trapping Is My Life*. Illustrated by Lorne H. Bouchard. Peter Martin, 1970.

iv) stories, poems, articles written by native students:

Tales from the Longhouse. Illustrations, maps. Gray, 1973.

The Way We Are (Parts 1 and 2). Canadian Association in Support of the Native Peoples, 1974.

Gooderham, Kent, ed. *I Am an Indian*. J. M. Dent & Sons (Canada), 1969.

- Show films to the Junior Division students.

Charlie Squash Goes to Town. 4 min., colour, 16 mm. National Film Board, 1969.

Geronimo Jones. 21 min., colour, 16 mm. Learning Corporation of America, 1970. Available in Canada from Marlin Motion Pictures.

Indian Heritage: The Treasure. 14 min., colour, 16 mm. King Screen Productions, 1970. Available in Canada from Holt, Rinehart and Winston.

Pikangikum. 9 min., black and white, 16 mm. National Film Board, 1967.

- Working through band councillors or the staff of a reserve school, take students to sites of historical and contemporary significance on neighbouring reserves.
- Expose the students to historical and contemporary native art and historical and contemporary native crafts. If at all feasible, have the students meet native artists and craftsmen.

The Curriculum for Native Children

In the past few years Ontario educators have tended to regard curriculum in a much broader way. Whereas in the past curriculum was regarded as the planned units of instruction that a teacher delivered to his students, now it would include all the experiences, both planned and unplanned, that a child has under the aegis of the school.

If one accepts the premise that learning experiences at school include all the interactions that a child has and that the child can interact with the physical environment as well as the social environment, then one must conclude that the curriculum involves the interior decorating of the school as well as the furniture and its arrangement. The new emphasis in the definition of curriculum is upon the learner rather than the teacher, and the social interactions that the learner experiences in school would now include those with other children as well as those with the teacher. How children play in the schoolyard now becomes part of the curriculum.

Building curriculum is a complex process. Clarifying the ultimate goals for a child's development; identifying the experiences that have the greatest potential of contributing towards those goals; deciding the appropriate time in a child's life when a specific experience has the greatest potential of relating to experiences he already has, and will have subsequently; setting up activities and situations so that the experience may occur; planning activities that might follow from the experience; and determining the kind of criteria that should be used to evaluate the effect of the experience — all these activities are important components of the curriculum-building process.

This process creates a special challenge in the case of native children, especially when the teachers involved are not native people. Each of the components of the curriculum-building process may have a different dimension for a school in a native community. For example, there has been a tendency in Ontario to regard the development of basic competence for an occupation as a high-priority goal in education. In some native communities, the development of basic competence for an occupation would not be applicable as a goal. Occupations are a culture-bound concept, generated by an industrialized and diversified society. But some reserve communities are in a pre-industrial or post-industrial phase: an adult in these communities could not be identified as a farmer, a trapper, a guide, a carver, a builder, a fisherman, a politician, or a teacher, but all of these. In other reserve communities there may be considerable occupational diversification. But even in these communities the aim of "development of basic competence for an occupation" may have dimensions beyond the experience of the non-native teacher.

The uniqueness of each native community necessitates that each component of the curriculum-building process be examined within the community context. Statements of aims that have been generated for the whole of Ontario may provide a starting point for discussion, but such statements will require major adaptations to make them valid for a specific community.

The process is complicated by the reality that, even in the case of the more remote native communities, each of these students is also a member of the Ontario community. As much as possible his education should be involving him as a member of both communities: a citizen of his reserve community *plus* a citizen of Ontario. This dual citizenship entails dual rights and privileges and dual responsibilities.

Teachers, principals, and administrators are fortunate that the responsibility for curriculum is one that they share with the parents and the members of the community. Curriculum evolves as both parties discuss their expectations. Educators can advise parents regarding goals, but parents may have the major say as to what they expect for their children. Teachers can exercise their professional skill in transposing broad aims into program units with specific objectives, but here again the opinion of parents will be important in determining the program's validity.

The continuous need of schools for liaison with parents and leaders of the community cannot be stressed too much. It is so easy to make blunders in curriculum because of the numerous unknowns that are operative in a cross-cultural situation; with this kind of interaction, many kinds of problems can be avoided, especially in the case of the non-native teacher who is new to the community. For example, simulation games are considered a highly successful way of providing

young people with learning experiences in a very controlled situation. But the competitiveness that is implicit in most simulation games is foreign to the culture of many native people; simulation games would be incomprehensible experiences for these children. Again, the emotional response that a native student may have to a learning experience may mislead the new teacher. He may come to the conclusion that he is accomplishing little through the curriculum by interpreting the unexpressed satisfaction of the native student as indifference.

It may be necessary for teachers and principals to be the initiators of liaison with the home and the community. Such liaison need not be formal and should not be mechanistic. Teachers and principals should be aware that many conventional means of communication, such as letters and reports, may be entirely inappropriate in native communities. Consequently, teachers are advised to discuss with parents the kinds of communication that may be most suitable.

Teacher's Checklist: Questions to Ask when Planning a Curricular Activity

For All Teachers	For Teachers of Native Children
Will this particular curricular activity be of learning benefit to each student who will participate?	Will this activity contribute in any way to the student's perception of himself as a person; an Ojibway, Mohawk, Cree or Algonquin; a native? What might the specific contribution of this activity be to his development?
What prior knowledge and experience would a student require to find this experience meaningful?	Is it realistic to expect a native child to have had occasion to acquire these experiences and this knowledge?
What learning outcomes can I expect from this activity?	Might the learning outcomes be different for native students who participate in this activity? Will this difference still allow the activity to be a learning experience?
What activities might some students wish to pursue subsequent to this experience?	Have I adequate resources to support the kinds of pursuits this activity might engender for native students?
How does this activity relate to the basic aims of the curriculum?	Does this activity allow for the uniqueness of the educational aims for this school in this community? Will it be consistent with aims in the immediate future, i.e., when these students graduate?
Will this activity interest and involve the student?	Have I selected and planned this activity with the specific interests and needs of these native students in mind?
Will this activity be perceived as educationally useful by the child's parents?	Does this activity relate to the values, customs, and beliefs of the native parents?
How will I know if learning is taking place through this activity?	What evaluative procedure will I follow that will be consistent with native values?

The Range of the Curriculum

The view of curriculum as all the experiences that a child has under the aegis of the school is one that enjoys widespread acceptance among Ontario teachers. While acceptance of the principles of experience-based and child-centred curriculum is widespread in Ontario, teachers are more hesitant when it comes to putting the principles into practice. And quite understandably so; the broad scope of this definition of curriculum creates practical problems of selection. A teacher must constantly monitor his program to ensure that each of his students is participating in a broad range of experiences.

One possible mode of organizing curriculum to ensure a complete range of experiences is to plan from a list of the needs of the child, or the aims of the curriculum. This approach, while theoretically sound, creates major practical problems. When one considers a specific activity, it is conceivable that many or all the aims of the curriculum are being served through it. Similarly, one common activity may be fulfilling differing needs for each of the children who are participating. The building of a sand-table model of the local neighbourhood by a group of Primary children could be a learning experience for each of the participating children. It is con-

ceivable that such an activity can promote progress towards many of the goals that a school may have for those students. But to have a curriculum that does not range beyond the sand table is inconceivable. The sum total of the experiences that make a child's curriculum must include not only development towards the program goals but also a range of experiences.

The criteria for selecting a range of experiences that constitutes a comprehensive curriculum do not exist *a priori*; the teacher must work much more pragmatically. At present, curriculum in Ontario for the Primary and Junior Divisions is categorized as Environmental Studies, Communications, and the Arts. These three divisions help to put many of the new and traditional school subjects into a broader context, ensure a spectrum for the learning of young children, and represent a perception of curriculum acceptable to a significant number of educators.

The best kind of learning experiences for children will inevitably involve activities that would be extremely difficult to classify solely under Environmental Studies, or Communications, or the Arts. Each of these classifications should be regarded as arbitrary divisions whose function is to aid the teacher in assessing the scope of the curriculum; they should not become timetable divisions for the learner's day.

From the point of view of the teacher, each of these divisions can absorb several traditional disciplines of knowledge. For example, biology, geology, and meteorology would pertain to Environmental Studies, just as linguistics, literary criticism, and kinesics would relate to Communications. Knowledge of some of these disciplines is invaluable in assisting the teacher to determine what would interest children, in knowing the questions that would arouse a student's curiosity along productive lines, and in knowing where answers to their questions are likely to be found. Every teacher should be competent in one or several disciplines, but should not be embarrassed by his deficiencies; the teacher's commitment is to the student and his development, and not to specific disciplines of knowledge.

Current studies of the development of cognitive processes have led to some changes in curriculum. In the past, educators have tended to decide what would be important for the child to know and present these selections of knowledge to him as systematically and as neatly as possible. Current theories and practice indicate that this approach to learning, which attempts to deal with one component at a time and to move through facets progressively from simple to complex, may not only provide little help to the learner but may actually interfere with the natural process of learning. For the young child, the sorting out of experiences into cognitive codes must be his own work; attempts to make the process easier for him often remove the kind of information he needs to form his own organization.

Environmental Studies

Environmental Studies would comprise those school experiences that contribute to the development of the child's comprehension and knowledge of his environment.

The teacher of native children in the Primary and Junior Divisions must constantly keep in mind that Environmental Studies for these children must involve their own immediate environments. The activities that the teacher selects for these children should be directly related to their particular physical and social environments. Activities may be valid from school to school only to the degree that aspects of the environment are common to the schools; they may be unique to the degree that aspects of the environment are unique.

The emphasis of the program must of necessity reflect those aspects of the environment that have importance for the children because they have importance for his family and his community. For example, the weather is an aspect of the physical environment that affects everyone. But the importance of the weather will vary from family to family and community to community. A late spring could be a real boon to lumbermen but a disaster to a fishing-camp operator. The depth of winter frost and the ensuing thickness of lake ice have different ecological effects on warm-water lakes and cold-water lakes. Communities located on the shores of these different types of lakes would react differently to extremely cold winters. What the child learns about the weather under the aegis of the school must correlate with the

significance of the weather to his parents and his community.

But the greatest challenge of Environmental Studies awaits the teacher who is not familiar with the environment of the native community. For many teachers who are new to an area, considerable study may be required to become familiar with the natural physical environment. For example, the physical geography of an area may seem a rather basic science topic to a Primary-Junior Division teacher, yet facets of the local physical geography may impinge upon the young children in very tangible ways — the quality of the soil for the growing of crops, the terrain, the availability of inorganic building materials, the quality of roads in the community, and the surface of the school playground. In a community situated in an extensive clay belt, the school playground may be constantly muddy because the remoteness of gravel deposits makes the cost of gravelling prohibitive. Also, clay may occasionally restrict certain outdoor games such as soccer or lacrosse. On the other hand, it can be a great resource for horticultural and artistic activities.

There is no need to postpone Environmental Studies until the new teacher has become familiar with the surrounding natural environment. Learning from and with the children, consulting with parents, and listening to local authorities on the natural environment are all activities that, if undertaken with sincerity and diligence, will stand the teacher in good stead. These activities will complement curriculum planning rather than compete with it for the teacher's time.

There is a tendency to assume that Environmental Studies for children in a native community automatically entails studies of the natural physical environment. This assumption would probably be a safe one for the great majority of reserve communities in Ontario. Most reserve communities are situated in areas of the province in which the natural state has been least disrupted. Also, the native tradition of living as an integral part of an ecological balance creates a natural enthusiasm for this facet of Environmental Studies. It follows therefore that the natural physical environment plays a significant role in the development of the native child; it can provide the stimulus and the data for inquiries through which he may develop his intellectual powers; it can provide the legends and the history through which he may develop his cultural awareness.

Teachers should make sure, however, that their curriculum emphasis upon the natural phenomena of the environment is justified by the reality of the situation. Also, emphasis upon the natural physical environment should not lead to the neglect of other aspects of the physical environment. The variety of buildings in the community, the various materials used in buildings, the variety of vehicles used for transportation are just as much a part of the child's environment as the natural phenomena. The children should be encouraged to examine every facet of their environment and to form their own judgements about it.

The current wave of romanticism should not blind teachers to the positive contributions of technology. While it is true that automobiles and snowmobiles prey upon non-replenishing resources and create noise and air pollution, it is equally true that they provide rapid and dependable transportation. There is beauty in a well-strung snowshoe; there is beauty in a finely-tuned gasoline engine. Balsam boughs make an excellent bed and provide a beautiful scent for the sleeper and the room; styrofoam has insulating qualities and a degree of buoyancy that cannot be found in natural materials.

Similarly, the current emphasis on accentuating the positive aspects of native cultures should not lead teachers to disregard the positive contributions that certain elements of non-native society have made to the lifestyle of native communities. Buckskin is an excellent material for clothing because it is durable, wind-resistant, soft, and beautiful. But cotton can be colourful, light, washable. Synthetic materials such as dacron and nylon also have their unique strengths and advantages. Some of the best costumes for powwow dancers utilize traditional buckskin as well as man-made materials. These costumes are no less native because they employ certain products of non-native technology that enhance their utility and durability.

Teachers, with the assistance of parents and people of the community, should plan many activities that will give native children the opportunity to examine the artifacts of their historic cultures. Each native child should be quite familiar with things like the particular architecture, the type of canoe, and the pattern of snowshoe that were characteristic of his nation. He should be encouraged to identify with the resourcefulness and ingenuity that these historic creations represent. He should also be encouraged to see the same resourcefulness and ingenuity in the canoes made in his community now, using canvas or fiberglass instead of birchbark.

The natural and man-made physical aspects of the environment that the children experience have, in a sense, a way of generating another dimension to the environment. Just as one can regard the landforms and the weather as aspects of the environment the child must attempt to understand, so also maps that represent this topography and this meteorology may be seen as facets of the environment the child must live with. The child must cope not only with the physical realities of the environment, but also with the knowledge man has accumulated about these physical realities. Furthermore, in the same way that knowledge becomes environmental, so do the associations — the metaphors, myths, legends — that man makes with physical reality: just as the child forms concepts about trees by living among them, so also he forms concepts about the nature of the myths, legends, and metaphors he encounters in his daily life.

There are other facets to Environmental Studies besides the natural and the man-moulded physical dimensions. There is the social interpersonal dimension, the human environment. Even here, the teacher must ask what it is that specifically constitutes the human environment for his students. If the purpose of Environmental Studies is to help the child understand and learn about his environment, then it must examine the real people of his environment, the actual human

institutions that he sees functioning, and the human conventions that are operative in his particular milieu.

In order to understand the people, institutions, and conventions of his present world, it may be necessary for the child to learn their origins and the functions that they serve — in other words, their histories.

The following questions may be useful in assisting the teacher to select activities that open up this dimension of the curriculum for the native child.

Q. Who are the persons who people the universe of these children?
A. *members of their families, communities, school; people who come to the community from outside; celebrities that they see on television or hear stories about; people they meet outside the community*

Q. What information would the students need to assist them to know each of these persons better?
A. *data on their origins, their accomplishments, their beliefs, their current activities and aspirations*

Q. What might the source of this information be?
A. *books, videotapes; audio-tapes, 16 mm films, interviews, letters*

Q. What activity can I engineer that will activate curiosity and facilitate learning about this person?
A. *make the books, videotapes; audio-tapes, 16 mm films available to the students; arrange to have some of these people visit the school, or arrange to have the students visit them.*

Q. What human institutions have these students personally experienced?
A. *post office, store, school, church, police forces, credit union, band council, government agencies (Department of Indian Affairs and Northern Development, Ministry of Community and Social Services, Ministry of Natural Resources)*

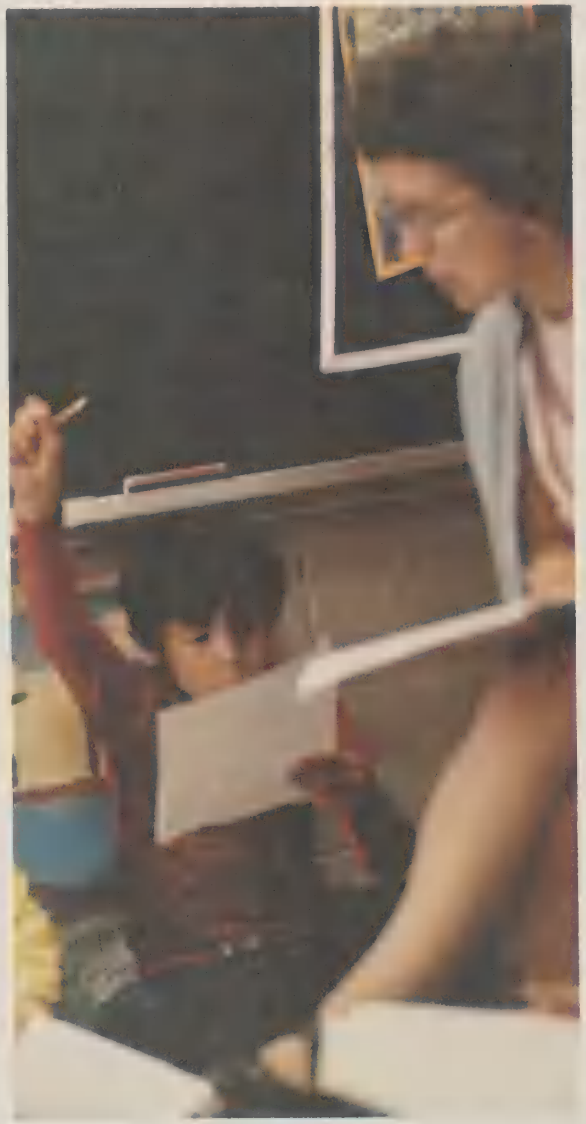
Q. What kinds of information would the students require to have a better understanding of this institution?
A. *the function that it serves, the traditions it has evolved, its origins and historical predecessors*

Q. What activities might I engineer that might give the students a new kind of experience involving this institution?
A. *field trips, play centres, creative drama, film-viewing, interviewing invited guests, film-making*

Q. What human institutions might the children experience through the school that they have not experienced before?
A. *hospital, bank, farm, court, nearby factory, government agencies (Ministry of the Environment, Ministry of Transportation and Communication)*

Q. What human conventions are operative within the children's environment?
A. *money, games, protocol/etiquette customs*

Q. What information might the students require in order to understand these conventions better?
A. *function, history, comparisons with other communities and other cultures*



Communications

Continuity between the child's experiences at home and at school is most essential in the Communications area of the curriculum. Probably the most significant learning achievement of an individual is his acquisition of language; almost everyone is successful in this learning feat prior to attending school and without the benefit of systematic instruction. When a child begins to attend school, the strongest force he has working for him is his language. As his greatest learning achievement up to this point, it functions as a constant assurance of his ability to learn and an essential component of his developing personal and cultural identity.

To fully capitalize upon the child's prior experience as a language learner, the school should meet the native child in his own language. Such a meeting would involve having his language as the language of his classroom and instruction, his learning materials, and his teachers for the years of the Primary and Junior Divisions. Such a policy presents no problem for schools where the first language of native children is either French or English; it presents a real challenge for schools that serve native children who speak Cree, Ojibway, or Mohawk as their first language. In many native communities this policy may require a bilingual milieu for the Primary and Junior Divisions as the children may be bilingual when they arrive at school.

It must be remembered, however, that the adoption of a vernacular education policy is in all cases subject to the approval of the native community. When acceptable, the implementation of such a policy must be realistic and geared to the availability of teachers who are fluent in the native languages and to the availability of appropriate learning materials. The speed of implementation will also be governed by the response of the native community. Implementation can be well begun by exploratory and feasibility studies with parents and community leaders, by utilization of native-speaking parent volunteers and teacher aides, and by the local creation of learning materials in the native language. Also, the importance of speed in the implementation of this new policy in Ontario makes it desirable that principals and teachers seek the full support of the Indian Education Branch of the Department of Indian Affairs and Northern Development, the Ministry of Education, Ontario, native associations, faculties of education, and manufacturers and publishers of learning materials. For example, the Canadian Association in Support of the Native Peoples and the National Indian Brotherhood can be of invaluable assistance to teachers in designing a Communications program that is truly relevant to the needs of native children.

To be fully acceptable to native communities, and to most citizens of Ontario, a school program policy of vernacular education for the Primary and Junior Divisions must be coupled with a program for second-language teaching. Native schools should be working out strategies to achieve the goal of bilingualism for every native student by the end of the Junior Division.

It is sophistic to talk about second-language programming for children who are bilingual when they arrive at school. But teachers of these children should monitor their programs carefully to ensure significant growth in each language for each child. As the bilingual native child acquires literacy, his literacy should involve both the native and the non-native languages.

When the native child arrives at school speaking only the native language, the school should not move into a second-language program too quickly: it is far more important to the long-range development of the child that his self-perception be strengthened by the school environment's continuity with his native home environment. Second-language programming in English or French could be begun in the Junior Division once the child has acquired literacy in his native language. It is also important to remember that the native child's ability to learn English or French may be directly related to his proficiency in his own native language. Immersion experiences in English or French should be very infrequent and as brief as possible; they should not occur before the Junior Division.

It is undesirable to integrate native children with non-native children in the Primary and Junior Divisions unless the two groups of children have a language in common. Although a second-language program in the native language may be attractive to both groups of children, the importance of such a program will be perceived somewhat differently by them. Nevertheless, whatever the particular circumstances, the school should attempt where possible to safeguard the native child's right to acquire his native language.

The importance of the language or languages in which the school functions cannot be stressed too much. And while this importance is applicable to all levels and divisions of education, it is paramount for the Primary and Junior Divisions. One's language is such an integral part of one's being and one's culture that the acceptance of one's language is part and parcel of one's being accepted as a person. The child in the Primary-Junior Division may not know this concept; he will feel it.

The working languages of a school also fulfil a practical pedagogical function. They contribute to the environment of the school and, together with the environments of the home and the community, create a basis of interaction for the learner from which he will attempt to make sense of his world. The child will attempt to seek patterns in his language environment and to utilize these patterns for the creation of his own language, just as he will look for pattern in all things, such as the natural sounds of his environment. He needs this environmental experience of a language to obtain the information upon which he will build a personal grammar of the language. This process begins at birth for his first language and continues through school as he strives to develop sophistication in his personal grammar; the process will need repetition for this acquisition of a second language.

The importance of language in the school curriculum places heavy demands upon teachers of native children; more and more they will need to become bilingual if they are not so already. But even more important than bilingualism for the teacher is the need to become familiar with current theories of language and first- and second-language acquisition.

Before leaving the language aspect of Communications curriculum, there are a few cautionary notes that could prove useful to the new teacher of native children. Because language is deeply rooted in a cultural tradition, one cannot move from one language to the other merely by changing vocabularies and grammars. For example, one can signal a question in English by raising the intonation of the last word of a sentence. The same technique for signalling a question exists in Ojibway but the rise in the intonation is much more subtle. Questions in Ojibway are not as frequent as in English, and serve a more direct function — a request for needed information, for instance. The pedagogical technique of developing a lesson through questions and answers — a technique that involves the teacher's soliciting information that he already has — would be quite baffling to the Ojibway-speaking student. Similarly, he would be baffled by the English tradition of establishing social contact through questions for which answers are not consequential — "Nice day, isn't it?"

Silence can also have different meanings within different languages. Participants in a discussion in English or French would assume that disagreement with a position would be expressed and that silence conveys agreement. For native people, the converse would more likely be true: agreement would be openly expressed and disagreement would be communicated by silence. There will also

be phonological differences between native languages and English that will make certain sounds difficult for students learning either as a second language. For example, the voicing of consonants /p/>/b/, /t/>/d/, /s/>/z/ makes a real difference in English but no difference in Ojibway or Cree; native speakers of Cree or Ojibway have real problems in hearing the differences between *pin* and *bin*, *tin* and *din*, *sink* and *zinc*.

As language curriculum assumes the dimension of literacy, a few considerations emerge that are especially important for the teacher who was raised in an English-language environment. The English language has had a print dimension for at least the last nine hundred years; English is as much a language of reading and writing as it is a language of listening and speaking. But most of the native languages in Ontario have only had a print form for less than a hundred years. These languages are very much oral languages; for most native people there has not been a reading-writing dimension to their language. For English-speaking people the association of recreation with reading a book or a magazine seems almost natural; for a native-speaking person this association may not come as easily. Recreation would be more naturally associated with story-telling.

The English-speaking teacher should also keep in mind that reading and writing have varying degrees of importance for different groups and sectors of the English-language community. For example, many English-speaking people would not consider reading a rewarding way to spend one's leisure time as compared to the pleasure of viewing a film or watching television. Significant numbers of people have almost no occasion to write; personal letters are generally considered to be "cold" as compared to the immediacy of a long-distance telephone call. Reading and writing seem to have the greatest importance for English-speaking people of the middle class. For them, literacy is the key to education, to financial success, to upward mobility. Slogans such as "the best jobs are filled by graduates" have had — and still have — a powerful influence on people of this class.

Most native people have a very different value system from English-speaking people of the middle class. Generaly, upward mobility is not a source of motivation for them. Prestige is acquired as a result of personal development and integrity, through the sharing of gifts rather than their acquisition. In the light of these considerations, the chief motives behind the teacher's literacy have little application to pupils of native ancestry.

Therefore it is important that the teacher keep in mind throughout the language program that native students who have English as their first or only language belong to a different cultural tradition. In the stories they are told and the books that are given to them to read, the attitudes assumed, the needs and interests addressed, as well as the experiences needed for understanding must relate to the native pupils' cultural tradition. Some of the stories described as "beneficial and appealing to children everywhere" are often less universal than assumed; they may, in fact, prove irrelevant and incomprehensible to the native child. And during the initial stages of acquiring literacy, all the reading material for the native child must relate directly to experiences that he has had.

This resource guide does not advocate that the teaching of reading and writing should be a low priority for native children. From what is now known about language learning, the following principles can be enunciated for the reading and writing programs of native children.

1. The importance that learning to read and write occupies in the curriculum of the native child should be related to the importance placed upon literacy in his home and in his community.
2. The principle that reading and writing programs should grow out of strong oral programs in the child's first language has even greater validity for the native child.
3. The language in which the native child first learns to read and write should be the first language of the child. The one possible exception to this basic principle might be the case of the native child whose only language is English and who participates in a native language immersion program; for these native children, it is consistent that their first programs in reading and writing grow out of their immersion experiences in the native language. In the case of the native child who is bilingual when he arrives at school, it is preferable that he first learn to read and write in his native language.
4. The first stages of a native child's reading program must be built upon print resources that are within the cultural tradition and experience of the individual child. In situations in which such materials are not available,

they can be produced locally.

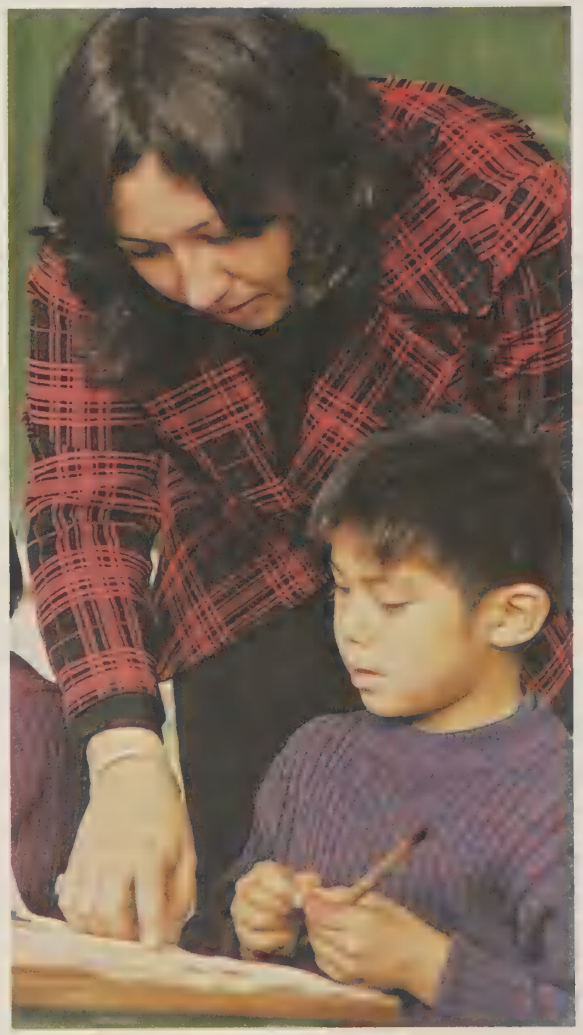
Schools should re-examine their language programs in the light of these four basic principles. Schools in which it is currently impossible to put all these principles into practice should select those aspects that are feasible for implementation. Long-range plans for the education of native children should be discussed with native parents, community leaders, and school boards to ensure that education for native children will be built around native languages. Implementation of these principles may take a few years to complete, but the implementation can be initiated now.

Although language may be the major component of the Communications aspect of the curriculum, there are other important dimensions to Communications. The term *Communications* is used rather than, say, *Language Arts,* so that teachers might be encouraged to look beyond speaking, listening, reading, and writing to the common elements that are basic to all forms of "language" or processes of communication. Communication through art, music, drama, mathematics, science experimentation, mapping, have many things in common with language even though they use different media and different forms of codification, some of which may not be dependent upon verbalization.

Part of the rationale for including various forms of communication in the curriculum is that the patterns of their acquisition are quite similar. Just as psycholinguists are carefully examining the process whereby small infants acquire language to gain new insight into how older children learn to read, so also practising teachers might consider how students develop the ability to get meaning from music, colours, pictures, and motion pictures.

The classroom environment can make its major contribution to the Communications aspect of the curriculum by containing an abundance of different kinds of information and stimuli. Just as the young infant begins the process of learning oral language by attempting to detect patterns in the language of his home, so the young artist starts to learn to find meaning in pictures by examining the many pictures he experiences in his environment. Schools can nurture these experiences by displaying many pictures within the school and by taking the students to places where pictures are displayed.

There is more to curriculum, however, than immersion in the enriched environment of the classroom. The child must be encouraged to *interact* with this environment (to look at the pictures), to develop his own hypotheses about their meaning and to test them out (to ask questions about the pictures and state his impressions of them), to reshape his hypotheses in the light of the reactions of others, and to act upon his own conclusions (to try some painting himself). The pattern is much the same whether the child is developing his receptive and expressive abilities in pictures, print, music, mapping, or in mathematics. The essential factors in the process are that these areas of communication exist within his environment (especially his classroom environment) in a real and meaningful way, that he is free to pursue specific information when he needs it, and that he is free to test out his ideas about meaning without undue concern for success or failure.



The Arts

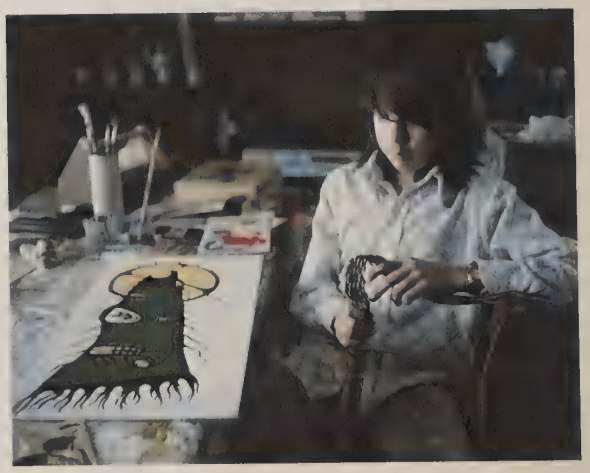
As the area of curriculum that focuses on artistic expression and experience, the Arts have special importance for children of the Primary and Junior Divisions. Just as many young adults find themselves through commitment to various artistic disciplines, so young children can develop self-awareness through the opportunity to experience and participate in the arts.

The Primary-Junior child can be helped to develop self-awareness in many ways. In a rudimentary way self-awareness grows as the child develops gross-muscle control through play with big building-blocks, as he develops hand-eye co-ordination through painting or sculpturing, or as he develops body awareness through tumbling and climbing. Self-awareness can come out of the problem-solving involved in every art medium as he strives to create an effect with the particular materials at hand. The situation may involve finding the right glue or nails to attach a wing to his airplane, finding the right word to complete his poem, or finding the right shade for the sky of his painted world.

Self-awareness is also a product of the development of an awareness of others and so can be fostered through the role-playing generated by puppetry, play-house centres, and creative drama. Whereas in the past activities involving the arts may have been considered essential for the development of the child's emotional self-awareness, they are now seen to fulfil a significant role in his cognitive development. The arts give the young child an opportunity to recreate his experiences of reality and to objectify these experiences in the process. The effect of the artistic process may be that the young artist has a second opportunity to attempt to come to an understanding of his experience, experience that may have been incomprehensible when it happened because it was so different, or because the timing and the emotional circumstance were beyond his control. Experiences that can be painted, sculpted, or dramatized may later be talked about and eventually become the basis for further learning. These opportunities to have a second run at experience through the arts may not be as essential once the child has had the opportunity to develop greater sophistication in his language; language itself serves this cognitive function for most adults.

For many of the reasons described above, education through the arts has moved from the peripheries of the Primary-Junior curriculum to its rightful central position beside Communications and Environmental Studies. This transition has been widespread throughout Ontario during the past few years. For native children, as for all children, the arts should be a central component of the Primary-Junior school experience.

There are other reasons why the arts should have a prominent position in the Primary-Junior curriculum of native children. Because native people have a long-standing historic association with the arts, young native people have a special opportunity to find cultural identification through the arts. The arts often hold much of the content of the native cultures. The resourcefulness implicit in the use of natural materials as art media — sweetgrass, porcupine quills, birchbark; the aesthetic and utilitarian integration implicit in the Mohawk corn dance, the Ojibway canoe, or the Cree snowshoe; the ingenuity of the birchbark cooking pot or the blackash basket; the imagination in the painting of Joshim Kakegamic or Norval Morrisseau; the strength in the performance of Chief Dan George or Buffy St. Marie; the stamina in the athletic career of Tom Longboat, Gaylord Powless or George Armstrong — all these traits, these creations, and these people constitute the native cultures. In being allowed to become familiar with the artifacts and aesthetic traditions of the past as well as contemporary native art, the native child is given a unique opportunity to experience the achievements of his people and to become aware of his own powerful potential. Such exposure also makes it possible for the young child to learn more about individual native people of the past and present who have achieved recognition through the arts.



The widespread association of native people with artistic ability — both among native and non-native people — is yet another reason why the arts should be given a prominent place in the Primary-Junior curriculum of the native child. Because this preconception exists, it has a profound effect upon the artistic ability and the enthusiasm of native children. Most teachers expect native children to be superior artists; most native children rise to meet these expectations when they are given the opportunity.

Such positive results can have incalculable value for the young native child who is in the process of developing a concept of his personal worth.

There are other factors that should be kept in mind when planning activities in the arts for native children. And, again, these reminders are especially important for the teacher who is new to the native community. In native cultures the arts did not exist as an entity separate from the rest of everyday living. The objects that were made always had a practical function and their artistic embellishment also had a utilitarian purpose. Until the arrival of Europeans, totem poles were the main buttresses for the roof beams of native West Coast homes. The elaborate carving identified the home owners, not only personally but as members of a specific family and a specific clan. The top of the pole identified and paid tribute to the guardian spirt of the home. Similar functions of identification were served by some of the artwork on the clothing and possessions of the native people of Ontario. Many symbols, designs, and rituals also have strong religious and secret societal associations. Symbols and designs that have personal or historic significance for people must be respected by others.

Regardless of how the teacher may feel about the equality of the sexes, the rightful place of women, and liberation, he or she should be aware that native people in Ontario have their own views on these topics, views that are rooted in the histories of their cultures. These cultures have strong traditions of divisions along sexist lines which make it difficult for the Cree boy to take instructions from a female teacher. These sexist divisions also come into such formal activities as dancing. Whereas most dances for non-native people involve participation by couples, some native dances are for women only and some are for men only. A teacher should know the nature of each dance; he will do little for a boy's self-image by teaching him a dance traditionally performed exclusively by women. Once the teacher is aware of these factors, however, he will be able to seek direction and help from parents and leaders of the native community.

In order that the native child may eventually be in a position to be comfortable in both the native and non-native societies of Ontario, his school experiences in the arts must encompass as much of the arts as possible. While there are special reasons why the native child should experience the long-standing arts of native people, he should also experience and participate in other traditions, both native and non-native. There are many new developments in the native arts as artists and craftsmen attempt to synthesize traditional themes, values, and techniques with new media. Fashion design, printmaking, and film are only three areas in which native artists have recently distinguished themselves. Radio and television drama, theatre, and folk and country music, as well as classical music, are other art forms in which native people have participated with distinction. For educators, the significant point is that native children should experience and be free to participate in as many art forms as possible — both from native and non-native cultures. The school's function is to provide the experiences that will allow the child to have a choice later when he seeks further involvement in the arts, whether it be on the level of the amateur, the professional, or the consumer.

APPENDIX A

A Brief History of Native Education in Ontario

In Ontario today, education is generally equated with formal schooling. In spite of the influence of John Dewey and Ivan Illich, a person's educational status is still largely measured by the quantity of time he has spent in school. Although many may claim that this view is changing, others would argue that such an equation is an inevitable byproduct of the increased complexity of our technology and cybernetics.

The native cultures, as they existed prior to the arrival of Europeans, provide an interesting contrast to many of our current perceptions. In none of the cultures was there provision for education through a formal structure; yet everyone received all the preparation he needed to assume adult responsibilities within his culture. Once a child could walk he was given an amazing degree of personal freedom. The first occasion upon which a Cree child walked out of the wigwam under his own power was a symbolic event: he then became a person. He was free to create his own routines for eating, sleeping, playing; there were no specified mealtimes, no bedtimes, so that it was impossible to be late. He was free to listen, observe, experiment. No attempt was made to correct his mistakes as these were regarded as a necessary part of learning. The parents almost never intervened in the child's life; interventions that were necessary for the child's personal safety usually came from a grandparent or an older brother or sister.

A girl learned all the skills and concepts required of her as an adult by observing her mother, attempting to do things on her own, and listening to her grandmother and older sisters. Similarly, boys learned the skills required of them as hunters and trappers by observing their fathers, experimenting, and listening to grandfathers and older brothers. When the processes were complete, the young people were accepted into society as adults.

The traditions of education in the native cultures began to change with the native people's initial contacts with Europeans. The exposure to these different cultures created demands upon the native people that could not be met in the traditional ways. Some of the skills and concepts required in the new circumstances were held by the Europeans. It is not surprising, therefore, that their transmission should have followed the European rather than the native pattern, especially in view of the Europeans' commitment to a program of evangelism for the native people.

The first European school for native people in Ontario was established by Jesuit missionaries in 1639 in Huronia. Classes were conducted by the missionaries in French and in an Indian dialect. By the time New France became a part of the British Empire in 1763, the Roman Catholic Church was widely involved in native education.

In 1793, a Moravian missionary opened a school for the Delaware at Fairfield on the Thames River. This school added agriculture to the curriculum for native students, a concept that gained considerable favour among those responsible for the education of native people. The main objective for teaching agriculture was to encourage the native people to practise farming and cultivation rather than to follow the traditional hunting, fishing, and trapping. In time, many more missionaries from various denominations became involved in the education of native people.

A few native leaders became involved in promoting formal education for their people. One of the most famous of these leaders was a British army captain, Chief Joseph Brant. In 1785, Chief Brant was instrumental in establishing a school for the Iroquois Loyalists settled in the Grand River valley. The schoolmaster was paid by the British government. In a few other instances, small grants of money were provided by the Imperial government or colonial administrations for native education. It is perhaps not surprising that so little was done to develop educational programs during the time that the military authorities held responsibility when one considers that their primary concern was the security of Upper Canada.

The New England Company, a philanthropic organization with headquarters in England, established primary schools on the Six Nations Reserve in the Grand River valley in 1831. At about the same time it also established the Mohawk Institute, a boarding school for native youth who had reached a certain level of proficiency in education. The curriculum of the schools included instruction in academic subjects and religion, as well as training in technical skills.

In 1830, the responsibility for "Indian affairs" was transferred from the military to the government of Upper Canada. Up to that

time, the government had been mainly concerned with abating the hostility of the Indians and developing more friendly relations with them. Gradually an understanding was reached with several bands and an agreement made to lay aside some of the money previously used for gifts and provisions for the purpose of erecting school buildings and hiring teachers. By 1848, a fund for the purpose of native education had been established, mainly by diverting funds formerly allocated to gifts and gunpowder. Sir George Murray, British Secretary of State for the Colonies, hoped that the change signalled a new phase in the colonizers' relations with the native people and that "the Indians could be introduced to the industrious and peaceful habits of civilized life". The native people would be given the opportunity to learn useful skills like carpentry, cabinet-making, and crop cultivation.

A government report of 1845 recommended that industrial boarding schools be adopted, and in 1847 Dr. Egerton Ryerson suggested that boarding schools should be established. The purpose of the schools was "to give a plain English education adapted to the working farmer and mechanic". It was felt that a boarding school with a curriculum that provided for domestic and religious training as well as training in practical skills would be best suited to this objective. In keeping with the stress on spiritual guidance, Dr. Ryerson suggested that the operation of the industrial schools should be a joint effort of government and church. The government would provide some funding, draw up regulations, and accept the responsibility for inspection; different churches would manage the schools, contribute part of the operating cost, and provide spiritual guidance for the pupils. In accordance with these principles, industrial schools were erected in Alderville in 1848 and at Muncey Town in 1851.

In the years up to 1867, legislation provided for the establishment of native schools or permitted native children to attend schools that had been established for non-native children. Also, in Canada East and Canada West, Indian reserves could be included in established school sections. Native education could be financed through government funds or from Indian funds. After 1867, the British North America Act was interpreted to mean that the education of native people was the responsibility of the federal government. Following the cycle of treaty negotiations from 1871 to 1921 and the passing of the first Indian Act in 1876, the federal government assumed more financial responsibility for native education, but the operation of schools continued to be the responsibility of the different religious denominations.

Residential schools controlled by the churches comprised the basis of Indian education for over a hundred years. The belief that the native person had to be protected from evil and that he had to follow a more "civilized" way of life was adopted as a basic educational principle. Native children, removed from their homes and deprived of the influence and warmth of the parents, were taught skills intended for life in a non-native society. Generally, the school imposed an alien way of life. Under these circumstances, the native student's ability was restricted not only by the inappropriateness of much of what he learned at school but also by his isolation from his home where he could acquire the skills and concepts necessary to his way of life.

In 1927, the federal government assumed full responsibility for the cost of education for status Indians living on reserves or on crown lands; the churches continued to operate the schools and to determine the curriculum. By 1939-1940, some of the reserves had their own schools, although many children continued to attend residential schools. In other instances, native children attended regular day schools with non-Indian children. From 1945 to the late 1950s, the government concentrated on building Indian day schools on reserves.

In 1950, a policy was adopted whereby the curriculum of a reserve school was to follow the curriculum of the province in which it was located. It was evident from the beginning that the curriculum was not relevant and that the philosophy was basically geared to integration with the non-native society. Furthermore, due to the teacher shortage at the time, unqualified teachers were often hired for Indian schools. These people relied heavily on the provincial curriculum and on textbooks for the core of their program.

Kindergarten classes were not common in reserve schools until after 1962. Many native children still enter school speaking a native language as their first language. Until very recently, these children were expected to start reading in English as early as the children whose first language was English.

Around 1970, the first native classroom assistants were hired, usually in the Primary Division; since then, a native language has been the language of instruction for at least some of the time.

About 1950, the practice of sending native students to nearby provincial schools became more common. In 1972, about 34 per cent of the status Indian children in Ontario attended provincial schools, and approximately another 22 per cent attended provincial secondary schools through agreements drawn up between the Department of Indian Affairs and Northern Development and local school boards in Ontario.

In many cases, Indian children now attend schools that are located in the Indian community. The curriculum in these schools is usually built along traditional lines, but there are some instances where, in keeping with current policies, the native people are invited and encouraged to participate in curriculum development for their local schools.

The policy paper *Indian Control of Indian Education*, presented by the National Indian Brotherhood, was approved by the Minister of the Department of Indian Affairs and Northern Development in 1973. "Indian parents must have full responsibility and control of education. The federal Government must adjust its policy and practices to make possible the full participation and partnership of Indian people in all discussions and activities connected with the education of Indian children. This requires determined and enlightened action on the part of the federal Government and immediate reform, especially in the following areas of concern: responsibility, programs, teachers, facilities." This federal policy constitutes a significant landmark in the education of native people.

APPENDIX B

Clarification of terms

Band

A band comprises all the native people of a specific group that are officially registered as members of that group. Although a band is usually identified with specific reserve land, a significant percentage of band members in Ontario do not live on the reserve land of their band.

British North America Act

Exclusive legislative authority was given to the federal government of Canada with regard to native people and lands reserved for them under section 91 of the B.N.A. Act.

Chief

Currently in Canada the title *chief* is ascribed to the elected leader of each band council. Elections are required at least every second year and every band member who has reached the age of majority is entitled to vote. It is interesting to note that the age of majority for band elections is twenty-one years, while for provincial elections it is eighteen.

In some native nations in the past the leadership position of chief was an inherited responsibility. In others, no one person was identified as the leader of the band; rather, different individuals assumed the leadership function of chief for a specific activity in which they were recognized as excellent; in the past few years, a significant number of chiefs have been women.

Indian Act

The Indian Act was an attempt of the federal government of Canada to bring together and articulate the responsibilities it inherited from the British colonial government through its treaties with the native people and through subsection 24 of section 91 of the B.N.A. Act.

The Indian Act was first passed in 1876 and revised extensively in 1880. A few revisions were made again in 1951. For the past six years there has been considerable discussion among the federal government, native bands, and native associations regarding further revision of the Indian Act. The present government has committed itself to involving the native people in all decisions pertaining to further changes in the Act.

Métis

The word is derived from the French language and means *mixed blood.* Descendants of mixed (native and non-native) parentage are referred to as *Métis.* Métis people do not participate in the rights and responsibilities of Indians as defined in the Indian Act. Nevertheless, most Métis perceive themselves as native people.

Nation (Tribe)

A group of native people having common characteristics in terms of language, culture, history, and appearance is called a tribe or nation. A nation may have sub-divisions: the Iroquois nation, for example, includes the Mohawk, Oneida, Onondoga, Cayuga, Seneca, and Tuscarora sub-nations.

Some experts are of the opinion that the use of the term *tribe* in referring to the native people of Canada is neither valid nor acceptable; it is, however, fairly prevalent, especially in fiction. The term *nation* is felt to be both more accurate and more acceptable.

Non-Status Indians

The term *non-status Indian* is used to refer to Indians who are native people by birth and heritage but who are not classified as Indian under the terms of the Indian Act. This exclusion may have occurred in a number of ways. Traditionally in Northern Ontario, Cree and Ojibway groups were often small, informal in organization, and mobile according to the seasons. During the treaty negotiations of this century, many families and individuals could not be located and consequently were not registered as members of specific bands. Thus some non-status people are descendants of the native people who were missed in the confusion of registration or who boycotted the negotiations as a matter of principle.

Many non-status Indian people are Indians or descendants of Indians who once possessed Indian status. Up until the early fifties, many native people elected to forego their Indian status and became "enfranchised" as fully responsible Canadians. At that time "enfranchisement" gave the individual the rights and responsiblities of voting as well as the right to be present in licenced premises. Many native people became "enfranchised" to demonstrate their patriotism to their fellow Canadians. Again, many non-status Indians have lost Indian status through marriage. As status is determined through male descendency, many native women have lost their Indian status and the potential for Indian status for their children through marriage to a man who is without Indian status.

At the present time many anomalies exist because of the complexities involved in le-

gally determining who is and who is not an Indian. A person may be a status Indian through his paternal grandfather even though he has never been part of a native community or culture. On the other hand, many native people in Ontario who speak a native language as their first language and have only lived within a native culture do not have Indian status.

It is estimated that there are 100,000 people in Ontario today who identify themselves as Métis or non-status Indians. In order to meet the special needs of these people, the Ontario Métis and Non-status Indian Association was formed in 1971. Similar associations have sprung up in other provinces. The Native Council of Canada is a voluntary federation of most of these provincial associations.

Reserves

Reserves are tracts of land set aside through agreements or treaties for the exclusive use of specific bands of native people.

As part of most of the land treaties in Ontario, native people relinquished their claims to large areas of the province in exchange for hunting, fishing, and trapping rights on lands that were to be held publicly by the Crown. Specific smaller areas of land are held "in reserve" by specific bands of native people for their exclusive use.

Most of the reserve lands in Ontario held by Ojibway and Cree bands comprise the locations where these bands used to congregate in the summer months. Historically, most of these locations were close to good fishing areas, wild-rice meadows, trading posts — all the amenities required for vacations and family reunions. Many of the reserve lands held by Iroquois bands and the Ojibway bands on Manitoulin Island were gifts from a grateful British government to Loyalist British subjects who were displaced from their homeland by the revolt of the American colonies.

Reserve land is Crown land held in trust for the band. Individual band members can never have a clear title to their property on the reserve but can obtain "exclusive user rights" through a "location ticket". Location tickets can only be sold or given to registered members of the band that owns the reserve. These complexities of land title were felt to be necessary to guarantee native ownership in perpetuity. Unfortunately they create major hurdles for band councils and individual band members, especially in cases involving building projects that require capitalization through mortgages.

New problems are arising with regard to reserve land. Significant increases in the population of many reserve communities are threatening the ecological balance and the traditional life-styles of the reserves. While band lists grow, reserve areas remain the same.

Status or Registered Indians

Native people who fulfil the legal requirements of the Indian Act are often designated as "registered Indians". The term refers to an official registry of Indian people maintained by the Department of Indian Affairs and Northern Development in Ottawa.

In Ontario the two terms — *status Indian* and *registered Indian* — are used almost interchangeably. However, the term *status* should only be used to designate a native person who has *treaty status*, that is, a person who is a member of a band that has negotiated a treaty with the government. In serveral areas of Canada, especially in Quebec, British Columbia, and the Territories, treaties have not been completed; native people from these regions may be *registered* Indians but they are not *status* Indians.

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